

OCTOBER, 1907

Seventy-Eighth
Semi-Annual Conference
OF THE
Church of Jesus Christ of
Latter-day Saints

Held in the Tabernacle, and adjoining Halls, Salt
Lake City, Utah, October 4, 5, 6, 1907

With a Full Report of the Discourses

PUBLISHED BY THE DESERET NEWS

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-Eighth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m. on Friday, October 4th, 1907, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, John R. Winder, and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney and David O. McKay; Presiding Patriarch, John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, George Reynolds, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, William B. Preston and Orrin P. Miller; Assistant Historian, Andrew Jenson. There were also a large number of presidents of stakes and missions, with their Counselors, Bishops of Wards, Patriarchs, and numerous other

prominent men and women representing various organizations of the Church.

President Joseph F. Smith called the assembly to order, and the services were commenced by the choir and congregation singing the hymn:

Redeemer of Israel,
Our only delight,
On whom for a blessing we call,
Our shadow by day,
And our pillar by night,
Our King, our Deliv'rer, our all.

The opening prayer was offered by Elder Wm. T. Jack.

The choir sang the hymn beginning:

Softly beams the sacred dawning
Of the great Millennial morn,
And to Saints gives welcome warning
That the day is hasting on.

PRESIDENT JOSEPH F. SMITH.

OPENING ADDRESS.

Gratifying unity of the Priesthood and members of the Church.—The cause of the Lord should be paramount.—Individual effort and righteousness essential to salvation.—Assurance of eternal felicity imparted by the Gospel.—Admonition to faithfulness and

purity of life.—Shun association with wicked enemies, but seek their salvation.—The dead, as well as the living, must repent.

I feel very thankful to see so many of the Latter-day Saints assembled as are here this morning at the opening session of our Seventy-eighth Semi-Annual Conference. I desire to express the feelings of welcome we have to all of you who have come together for the purpose of participating in the business that may be transacted at this conference, and for the purpose of listening to such instructions as may be given to us through the servants of the Lord. It is a source of great satisfaction to me to witness the interest that is manifested in this conference by our people. We welcome you here this morning, and feel to invoke upon you the blessing of the Lord; that His Holy Spirit may rest upon all who are assembled here for the purpose of worshiping the Lord in spirit and in truth, and who have come with a desire and purpose in their hearts to fulfill their duty to the Church and to the Lord, who has made it, by His word, necessary for us to assemble together, from time to time, to talk over and to consider His work, and the business that pertains to the upbuilding of Zion and the spread of the Gospel to the nations of the world.

I feel thankful that the Presidency are in the enjoyment of usual health and strength, and that we are united in our labors. I am also very thankful to say to you that the Apostles are also united, not only among themselves, but with the Presidency; and our interest in the work of the Lord is increasing, I believe, day by day. I may say with all truth, that the First Coun-

cil of Seventies are united with us, and also united with each other; and, so far as I know, (and I think that we have very good opportunity to judge), there is a spirit of union and love existing throughout all the Church, pervading all the people of God. And this is undoubtedly a source of pleasure and of strength, a source of joy and satisfaction to every soul who has an interest in the work of the Lord.

Our duties in the Church should be, I think, paramount to every other interest in the world. It is true that we are under the necessity of looking after our worldly interests. It is, of course, necessary for us to labor with our hands, and our minds, in our various occupations for obtaining the necessities of life. It is essential that the Latter-day Saints should be industrious and persevering in all the labors that devolve upon them, for it is written that "the inhabitants of Zion shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord." Again it is written: "Let every man be diligent in all things, and the idler shall not have place in the Church except he repents and mends his ways." Again: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." But in all our labors in life, in all the cares that beset us, and the temporal responsibilities that rest upon us, we should put uppermost in our thoughts, and highest in our appreciation and love the Cause of Zion, which is indeed the Cause of truth and righteousness. It is the plan of life that the Almighty has restored to man in the latter days for the salvation

of the souls of men, not only in the world to come, but in our present life, for the Lord has instituted His work that His people may enjoy the blessings of this life to the utmost; that they should be saved in this present life as well as in the life to come, that they should lay the foundation here for immunity from sin and all its effects, and consequences, that they may obtain an inheritance in the kingdom of God beyond this vale of tears. The Gospel of Jesus Christ is the power of God unto salvation, and it is absolutely necessary for every man and woman in the Church of Christ to work righteousness, to observe the laws of God, and keep the commandments that He has given, in order that they may avail themselves of the power of God unto salvation in this life.

I do not believe in the ideas that we hear sometimes advanced in the world, that it matters but little what men do in this time, if they will but confess Christ at the end of their journey in life, that that is all-sufficient, and that by so doing they will receive their passport into heaven. I denounce this doctrine. It is unscriptural, it is unreasonable, it is untrue, and it will not avail any man, no matter by whom this idea may be advocated; it will prove an utter failure unto men. As reasonable beings, as men and women of intelligence, we cannot help but admire and honor the doctrine of Jesus Christ, which is the doctrine of God, and which requires of every man and woman righteousness in their lives, purity in their thoughts, uprightness in their daily walk and conversation, devotion to the Lord, love of truth, love of their fellow-man, and above all things in the world the love of

God. These were the precepts that were inculcated by the Son of God when He walked among His brethren in the meridian of time. He taught these precepts; He exemplified them in His life, and advocated continually the *doing* of the will of Him that sent Him.

He that sent His only-begotten Son into the world to accomplish the mission which He did, also sent every soul within the sound of my voice, and indeed every man and woman in the world to accomplish a mission, and that mission cannot be accomplished by neglect; nor by indifference; nor can it be accomplished in ignorance. We must learn our duty; learn the requirements that the Lord has made at our hands, and understand the responsibilities that He has placed upon us. We should learn the obligation that we are under to God, and to each other, and that we are under also to the cause of Zion, that has been restored to the earth in the latter days. These things are essential, and we cannot prosper in spiritual things, we cannot grow in knowledge and understanding; our minds cannot expand in the knowledge of God, nor in wisdom, nor in the gifts of the Holy Spirit, without we devote our thoughts and our efforts toward our own betterment, toward the increase of our own wisdom, and knowledge in the things of God.

We labor day by day for the bread that perishes, and we devote but a few hours, comparatively, in seeking to obtain the bread of life. Our thoughts, in great measure, are placed upon worldly things, the things that perish, and therefore we are prone to neglect the higher duties that devolve upon us as the children of our father, and to for-

get, in some measure, the greater obligations that rest upon us. It is therefore proper, and indeed it becomes the duty of those who are placed upon the towers as watchmen in Zion to exhort the people to diligence, to prayerfulness, to humility, to a love of the truth that has been revealed to them, and to earnest devotion to the work of the Lord, which is intended for their individual salvation, and, so far as they have influence upon others, the salvation of those whom they may have power to influence to move in the right direction; not that I can save any man, nor that any one man can save any other man or fit him for exaltation in the kingdom of God. This is not given to me to do for others, nor is it given to any man to be a Savior in this sense, or in this way, to his fellow man; but man can set an example; man can urge the precepts of the Gospel. Man can proclaim the truth to others, and can point out the way to them in which to walk, and if they will harken to their counsel, listen to their admonitions and be led by them, they themselves will seek the path of life and they will walk in it, and obtain their exaltation for themselves. And thus the work required of us by the Lord is an individual work, it devolves upon each individual alike. No man can be saved in the kingdom of God in sin. No man will ever be forgiven of his sins by the just Judge, except he repents of his sins. No man will ever be freed from the power of death unless he is born again, as the Lord Almighty has decreed, and declared to the world by the mouth of His Son in the meridian of time, and as He has declared it again in this dispensation through the Prophet Joseph

Smith. Men can only be saved and exalted in the kingdom of God in righteousness, therefore we must repent of our sins, and walk in the light as Christ is in the light, that His blood may cleanse us from all sins, and that we may have fellowship with God and receive of His glory and exaltation.

Now, it is not my purpose to occupy very much time this morning, but I desire, the Lord giving me His spirit, to declare my faith in the divine mission of the Son of God, who spoke as no man ever spoke; who announced principles and doctrine that no man ever enunciated, and who proclaimed in the clearest possible terms, the plan of life and salvation; and gave His own life and name to the world, as the only means and name under heaven by which man can be saved and exalted in the kingdom of God.

I declare to you in all candor, and in all earnestness of soul, that I believe with all my heart in the divine mission of Joseph Smith the Prophet, that I am convinced in every fiber of my being that God raised him up to restore to the earth the Gospel of Christ, which is indeed the power of God unto salvation. I testify to you that Joseph Smith was instrumental in the hand of the Lord in restoring God's truth to the world, and also the holy Priesthood, which is His authority delegated unto man. I know this is true, and I testify of it to you. To me it is all-in-all; it is my life, it is my light; it is my hope, and my joy; it gives me the only assurance that I have for exaltation, for my resurrection from death, with those whom I have loved and cherished in this life, and with those with whom my lot has been cast in this world—honorable

men, pure, humble men, who were obedient unto God and His commands, who were not ashamed of the Gospel of Christ, nor of their convictions or knowledge of the truth of the Gospel; men who were made of the stuff of which martyrs are made, and who were willing at any moment to lay down their lives for Christ's sake, and for the Gospel, if need be, which they had received with the testimony of the Holy Spirit in their hearts. I want to be re-united with these men when I shall have finished my course here. When my mission is done here I hope to go beyond into the spirit world where they dwell, and be re-united with them. It is this Gospel of the Son of God that gives me the hope that I have of this consummation, and of the realization of my desire in this direction. I have staked *all* on this Gospel, and I have not done it in vain. I know in whom I trust. I know that my Redeemer lives, and that He shall stand upon the earth in the latter day, and, as Job, has expressed it, "Though worms shall destroy this body, yet in my flesh shall I see God."

It is these things that I desire to impress upon the minds of the Latter-day Saints. You have received the truth. No man can prove to the contrary. No man under the heavens *knows* to the contrary. But you do know that you have received the truth, for God has given to you His Spirit, the Holy Ghost, by whom the things of the Father are revealed unto the understanding of the children of light, and they know in whom they trust. You have received the Gospel of Christ. Live it. Be faithful to it. Honor the covenants that you have made with the Lord in the waters of baptism.

Honor every obligation that you owe to God and to your fellow man. Live so that you can be indeed saviors upon Mount Zion in the sense that your lives will be above reproach, in the sense that no man can justly point to you as transgressors of the law of God, though they may malign you; though they may say all manner of evil against you falsely. Live so that they cannot justly and truly point out in you corruption, wickedness, or misconduct. Let your light so shine that honest men will see your good works and will be led to glorify your Father who is in heaven. Keep away from the haunts of sin. While you may entertain in your hearts a feeling of love, of charity; a merciful feeling toward sinners, those that transgress the laws of God you do not have to take them into your bosoms, nor condescend to their conduct and habits.

I feel in my heart to forgive all men in the broad sense that God requires of me to forgive all men, and I desire to love my neighbor as myself; and to this extent I bear no malice toward any of the children of my Father. But there are enemies to the work of the Lord, as there were enemies to the Son of God. There are those who speak only evil of the Latter-day Saints. There are those—and they abound largely in our midst, who will shut their eyes to every virtue and to every good thing connected with this latter-day work, and will pour out floods of falsehood and misrepresentation against the people of God. I forgive them for this. I leave them in the hand of the just Judge. Let Him deal with them as seemeth Him good, but they are not and cannot become my bosom com-

panions. I cannot condescend to that. While I would not harm a hair of their head, while I would not throw a straw in their path, to hinder them from turning from the error of their way to the light of truth; I would as soon think of taking a centipede or a scorpion or any poisonous reptile and putting it into my bosom, as I would think of becoming a companion or an associate of such a man.

These are my sentiments, and I believe that they are correct. If you can throw yourself in the way of the sinner to stop him in his downward course, and become an instrument in the hand of the Lord of turning him from the way of vice, iniquity, or crime, into the way of righteousness and uprightness, you are justified and that is demanded of you. You should do this. If you can save a sinner from his wickedness, turn the wicked from the course of death that he is pursuing, to the way of life and salvation, you will save a soul from death, and you will have been an instrument in the hand of the Lord of turning the sinner unto righteousness, for which you will receive your reward. Some of our good Latter-day Saints have become so exceedingly good(?) that they cannot tell the difference between a Saint of God, an honest man, and a son of Beelzebub, who has yielded himself absolutely to sin and wickedness. And they call that liberality, broadness of mind, exceeding love. I do not want to become so blinded with love for my enemies that I cannot discern between light and darkness, between truth and error, between good and evil; but I hope to live so that I shall have sufficient light in me to discern between error and

truth, and to cast my lot on the side of truth and not on the side of error and darkness. The Lord bless the Latter-day Saints. If I am too narrow with reference to these matters I hope that the wisdom of my brethren and the Spirit of Light from the Lord may broaden my soul.

We have a few people amongst us who are so wrapped up in and so devoted to some of their kindred who have been guilty of every species of abomination and wickedness in the world, that, the moment they are dead they will come and ask for permission to go into the house of God to perform the ordinances of the Gospel for their redemption. I do not blame them for their affection for their dead, nor do I blame them for the desire in their heart to do something for their salvation, but I do not admire their wisdom, nor can I agree with their conception of right and justice. You cannot take a murderer, a suicide, an adulterer, a liar, or one who was or is thoroughly abominable in his life here, and simply by the performance of an ordinance of the Gospel, cleanse him from sin and usher him into the presence of God. God has not instituted a plan of that kind, and it cannot be done. He has said you shall repent of your sins. The wicked will have to repent of their wickedness. Those who die without the knowledge of the Gospel will have to come to the knowledge of it, and those who sin against light will have to pay the uttermost farthing for their transgression and their departure from the Gospel, before they can ever get back to it. Do not forget that. Do not forget it, you Elders in Israel, nor you, mothers

in Israel, either, and, when you seek to save either the living or the dead, bear it in mind that you can only do it on the principle of their repentance, and acceptance of the plan of life. That is the only way in which you can succeed.

The Lord bless you. Peace be unto the House of Israel. Never mind what the world says, nor what the world does against you. Let us serve God, do our duty, live our religion, keep the commandments of the Lord, and work out our salvation in time and throughout eternity. This is my admonition to the Latter-day Saints, and I pray God that we may all be able to do it, in the name of Jesus. Amen.

The choir sang the anthem,

"Lift up the voice in singing."

PRESIDENT JOHN R. WINDER.

Unity of the First Presidency and Apostles.—Progress of the Lord's work in the world, and in His temples.—Discretion to be observed in work for the Dead.—Gratitude for lengthy life and God's favor.

You cannot imagine, my brethren and sisters, how grateful I feel this morning to have one more privilege of meeting with you in general conference. I was very much delighted in listening to the remarks we have heard from our President, and I wish to testify, before you, to the truth of the same. President Smith has spoken of the unity of the First Presidency and the Apostles; I testify to that also. We are united, and work together harmoniously in all matters pertaining to the interest and welfare of the Church of Christ on the earth.

I appreciate the privilege of

standing before you a few moments, and express my thanks and gratitude to God my eternal Father that He has lengthened out my days, that I am permitted to see this beautiful morning, and address this grand assemblage of Latter-day Saints.

My desire and intention is to sustain and uphold my President in all matters pertaining to the welfare of the Church upon the earth.

I feel very thankful, my brethren and sisters, for the gratifying reports that come to us concerning the progress of the work of the Lord throughout the world, where our missionaries are laboring. While the work is prospering in the world, I am very thankful to be able to say that the work of the Lord is also increasing and multiplying in His holy temples. This is a duty that is laid upon the Saints; the Lord requires that they shall minister in behalf of the dead, and it is astonishing sometimes to see the interest that is taken in regard to this matter. Our temples are frequently filled to overflowing, and this is a source of great pleasure to us.

President Smith made a remark in relation to those who seek permission to do work for the dead who were unworthy. Such cases have arisen, and I have marveled that brethren and sisters do not exhibit better judgment—if I may be allowed to use that expression—than to seek the privileges of the house of the Lord for those who are not worthy. I have no doubt they feel anxious and desirous to do all they can for the salvation of their relatives; but they should exercise wisdom in regard to these matters.

I hope, my brethren and sisters,

that we will all be united—that the Latter-day Saints throughout the world will all be as united as the authorities of the Church are at the present day, and that the Lord's work will continue to grow, and prosper, and multiply upon the earth.

I feel to again express my gratitude to God, my eternal Father, for His goodness and mercies to me. He has lengthened out my days till I am now nearly eighty-six years of age, and I am thankful for the measure of health and strength I enjoy. My determination is, this morning, that I will stand by and uphold President Joseph F. Smith with all my might, mind, and strength; that I shall keep the commandments of God, and that I and my house shall serve the Lord from this time henceforth and forever. This is my desire and prayer in the name of the Lord Jesus Christ. Amen.

PRESIDENT ANTHON H. LUND.

An example of punctuality.—Encouraging reports from missions.—A missionary's unselfish devotion to duty.—Erection of meeting houses, and attendance therein.—Faithfulness and zeal under ordinary conditions.—Need of watch-care over children.—Advantages of religious training, and proper example.—Immigrants should be helped.

I hope that all present will remember the good remarks made by President Smith this morning, and follow his exhortation to us as Latter-day Saints. I rejoice in the testimony he bore, and I thought how thankful we ought to be that the Lord has given us individually a testimony of the truth, that Jesus is the Christ, that Joseph Smith is a Prophet of God. I was also pleased

to hear President Winder express his gratitude at being in our midst. A short time ago he was taken sick with pneumonia, and, on account of his age, we all felt apprehensive that he might not have strength to overcome it, but the Lord blessed him. He was absent from the temple only one day. Here is a lesson in punctuality for us to follow; President Winder has never been absent from the temple, from the time it was opened till now, with the exception of that one day. We feel thankful that the Lord has strengthened him, and given him so great a degree of health that he has been able to continue his labors, both in the temple and in the office with his brethren.

I am pleased to see this large congregation this morning, at the opening of our conference. It shows that the people are interested in the work of the Lord, that they love to come together on these occasions to receive strength in their faith, and to be instructed in their duties. President Smith said that the work is progressing; this is true. The reports from all our missions are encouraging. The Elders are doing their best to disseminate the truth among the people where they are called to labor, they are trying to make the most of their time, and their labors are crowned with greater additions to the Church. The Presidents of Missions are studying how the work can be best forwarded in their respective mission fields, and the Elders are sustaining them. We hear good reports, monthly, of the labors of the Elders; and we are pleased that but very few Elders return before they have honorably filled their missions. Sometimes sickness may compel them to leave their fields of labor, and in that case we consider they have performed an

honorable mission as long as they have been away. We do not want the Elders to feel that they must stay in the mission field two years, or any stated length of time, if their health is impaired. We want the Presidents of Missions to watch over the Elders in their charge, and if any of the brethren are attacked with sickness to see that the best care is taken of them; and, if it is deemed wise, to send them home, that they be not kept in the mission and thus endanger their lives. As a general thing, the Elders are determined not to leave their missions until they have been honorably released, and many of them feel, when the time approaches for them to go home, that they can hardly leave the Saints in the world. They have such affection and love for the Saints among whom they labor, and for their fellow missionaries, that it seems almost as hard to leave their fields of labor to go home as it did to leave their dear ones at home to go upon their missions.

We have a letter from President Taylor of the Japan Mission, a young man who has labored there over six years, among a people who do not believe in Christ or in the Gospel as preached by His Apostles. To convert such a people as the Japanese is, of course, a hard task. This young man and the missionaries with him are doing all in their power to reach the hearts of that people, and to convert them to a belief in Christ and in the saving principles of the Gospel. Brother Taylor is translating the Book of Mormon into Japanese, and he is anxious that it shall appear in the best form, that the language shall be such that the people there cannot find fault with its construction. When you consider the difference between a

language like that and our own, and the difference between their mode of thinking and expressing themselves and our mode of thought and expression, you can imagine how hard such a labor is. But this young man says in his letter that he does not desire to return until he has finished the work. So devoted does he feel to the labor of the Lord that, though he has been absent so long, and has a splendid home here, where friends would do everything for him, yet he is willing to spend his time and his means in the work of the Lord in that far-off land, even if it should require years longer to accomplish the task set him. That is the spirit that should inspire our Elders. They should seek the kingdom of God and His work first, and then let other things follow.

The past summer has witnessed the erection of many meeting houses. Our brethren feel anxious to improve their houses of worship, that they may have proper places in which to worship the Lord. We commend the Saints for their willingness to do this, but we would say to the presiding men, be careful not to incur too great expense in erecting meeting houses. While we love to see these buildings monuments of honor to the people, yet we do not want the people to be over-burdened.

We hope that the people who are so willing to build meeting houses will also be willing to use them, and not let indifference and carelessness keep them at home on the Sabbath day. This is one of the duties that we must perform; unless the Saints attend their meetings it will be hard for them to keep alive in the Gospel. "To live our religion is just as hard as to die for it," has been said,

and I believe it. When our time and attention are taken up with the every-day affairs and labors of life, we are apt to get a little indifferent to the work of the Lord. While on the battle field, a soldier will rush to his death under the impulses of the moment. Likewise, when one is attacked for his religion, he feels strong to resist the attack, and stands up for his belief at any cost, but when it comes to every-day duties,—and there is something for the Latter-day Saint to do every day—some become lukewarm and indifferent. It requires much zeal and endurance to attend to our duties in the Church under these ordinary conditions. The feeling should be uppermost in our hearts that, under all circumstances, we will faithfully do our duty. It is not he that just begins and then stops who is promised salvation, but he who endures to the end. Let us not forget to ask ourselves every morning, What are the duties before me today? and, when night comes, let the question be, Have I performed my duties today? If we can answer this affirmatively, then with our last waking thoughts our hearts can turn to our heavenly Father with thanks for His aid and assistance during the day, and in prayer for His protection during the night. We have duties that we owe to ourselves, to our fellow men, and to God; let us not neglect any of them. There are also duties that we owe to our children; we must not neglect them, they are of the utmost importance.

This summer we have had some sad exposures of acts of depravity that have taken place here in Salt Lake City, amongst some of the juveniles. We were shocked to hear of these misdoings. Every think-

ing man and woman should study the matter earnestly and try to find the causes of, and the remedies for, such a state of affairs. One of the causes of the condition that we read about is the freedom we give our children—unrestricted liberty to roam in the streets, especially at night time. Our children ought to be home in the evenings. If we allow them to go to a neighbor's, or any other place, we should know where they are, and not feel satisfied to have them come in at any time during the night. It takes work to watch over our children, but it is something that will reward us, and the children will thank us, by and by, for our watchcare over them. I remember a boy who complainingly said to his mother, "Why are you always on my track? Why can't I go like our neighbor's children? Their mother never looks after them; they have perfect freedom; but I can't be away ten minutes before you are looking for me." This boy thanks his mother now for the care she had over him. The boys I have alluded to have taken a course that must make their mothers very sad indeed. We must look after our children at nights. Where there are curfew laws, they should be enforced. Make the children understand that when the curfew bells ring they must be at home.

We ought to point out to the children the dangers that beset their path; and, as President Smith has told us, warn them against bad company. How dangerous bad companions are. A vicious boy or a vicious girl can do incalculable harm in a community. We should warn our children against such associations, and urge them to seek good company—the company of those good companions with whom

they study in school. Let them study their lessons together, and spend their time usefully. Let us warn them against bad company in the streets and other places. Of course we all feel that this ought to be done, but many of us either have so much confidence in our children that we think they will not do wrong, or we are careless about it, but such carelessness will result in much sorrow and regret. As our children grow up, let us have them attend the Sunday Schools, the Primaries, and Religion Classes, and, when they are older, the Mutual Improvement Associations. All these organizations are safe-guards to put around our children.

A word about the Religion Classes. Our outlines for the coming winter present lessons on morality and purity of life, giving the children practical lessons in true living—in fact, teaching them practical religion; teaching them to pray, to be devoted to godliness and piety—I mean piety of the right kind—and teaching them to walk uprightly before the Lord. We have tried to make the outlines for the coming year conform as nearly as possible to these lines. Brother Maeser, who took such an interest in Religion Classes, was very desirous that teachers should take a special interest in the children, not alone in the schools or in the classes but when they were out of school. The Religion Classes being a part of the Church School system, he felt that the same guardianship should be exercised over the children belonging to these classes as is exercised over the children who attend the Church schools. You know the organizations we have there—how the teachers are trying to look after the children who are

sent from distant homes to the Church schools, to see that their time is spent usefully, and that they are not getting into bad company, and bad practices and habits. In some of our stakes, the suggestion has been made that our Religion Class teachers help to look after the young at nights, help the probationary officers of the Juvenile Court to keep the children at home, to know something about them, and lovingly use an influence for good over these children who have been given into their charge in the Religion Classes. We hope this movement will be successful, and that it will extend throughout Zion, for we feel that we cannot take too much care of our children. They are precious charges given unto us, and the Lord will ask us to render an account, by and by, as to how we have taken care of them. I feel deeply concerned about our children, and I know all the Latter-day Saints feel the same. Let us watch over our children in their amusements. Lately, the old custom of the young and the old mingling together in amusement has become obsolete, and we leave the children alone in their dances and sociables. It would be well for the Bishops who can exercise an influence upon the management of amusements in the wards to see that older people be present with the children, so that our children, when they associate together, may not come under improper influences.

In our homes, brethren and sisters, let us be careful of our talk before the children, and be careful to set them such an example as we would like them to follow. The boys and girls look up to their parents with full confidence, and what they see father and mother do they

consider must be all right; and, if they are told that certain things are not right, they think it cannot be very wrong for them to follow the examples of their fathers and mothers who do these things.

Let us be careful that our conduct be such that it will not give offense to our conscience, and that it may be a correct pattern to our children and others. A great many people live in our midst who do not belong to our faith, and they watch us. They know well how a Latter-day Saint ought to live, and, if he deviates from the course that they know he ought to follow, they are not slow in pointing it out, and it gives offense. It has been said: "Woe unto them by whom offenses come." We do not want to take upon us the responsibility of giving offense, but we want to use our time and efforts to bring others into the Gospel fold. If we are not called to labor abroad as missionaries, or called upon to preach at home, we can preach by example. Let the world see us as we are. Let them see us not only professing to be Saints, but that we are Saints in very deed.

Let us not forget the poor in our midst. Let the Saints remember their fast offerings that the poor may be provided for, that they shall not suffer want and their cry rise up to our heavenly Father. He has commanded us to minister to them, then let us see to it that the poor in our midst are remembered.

When our brethren and sisters from abroad come here as immigrants, let us try to look after them and help them. The first week or two they are here everything is strange, they have no work, and they feel tried and friendless. That is the time to reach their hearts.

Often we let this opportunity to help them go by, and they become associated with people who are discontented, who, perhaps, have apostatized from the truth, and our immigrant brethren and sisters may be influenced by such people. When the immigrants come to our different wards, let us remember that they have obeyed the Gospel out of love for it. They have been willing to leave friends and relatives for the sake of their faith, and have come here as strangers. Let them not feel that those whom they have looked upon as children of Zion have lost the love they should have for their brethren. I think this is a very important matter for us to consider.

I would also say to our brethren who have been abroad as missionaries, who have labored to bring people into the Church do not lose your interest in them, or in the work for which you have spent so much time and means. You should remember those with whom you become acquainted in your missions. If a letter might do good, send it to them; and, when they come here, remember how hospitable they were when you came into their homes; remember their kindness to you, and try to do something for them here. I commend those of our brethren who have continued to take an interest in the Saints that they became acquainted with on their missions. I have noticed, when the Saints from abroad come here, such Elders have been willing to take them into their homes, try to get places for them to work, and are interested in their welfare. That is right, and is what the missionary ought to do. He should also feel that there is never coming a time when he is not a missionary.

And all of us, my brethren and sisters, should take an interest in those who come here. Remember that we send our Elders—our sons and brothers—abroad to preach the Gospel, to bring the people into the Church of Christ, and to gather them to Zion; now, when they get here, let us not feel that our duty is ended, but remember that the responsibility for the growth of Zion and the building up of the kingdom of God rests upon us.

May the Lord bless the Latter-day Saints; may his work continue to spread with greater speed in the earth, that the truth may be known, is my prayer, in the name of Jesus Christ. Amen.

President Smith requested the Presidents of Stakes in Salt Lake City to adopt measures to provide for visitors attending Conference who need places where they may obtain lodging or board.

The choir and congregation sang the hymn commencing:

"Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand."

Conference was adjourned till 2 p. m.

Benediction was pronounced by Patriarch Angus M. Cannon.

Our God, we raise to thee,
Thanks for Thy blessings free,
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Prayer was offered by Elder Edwin D. Woolley.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled?

PRESIDENT FRANCIS M. LYMAN.

Unchangeable and everlasting character of the latter-day work.—Church members must be diligent in the Lord's service.—Home should be made the most desirable resort.—Advantages of labor.—The Lord has made this a land of liberty.—Sameness of Spirit manifest in all the Priesthood.

I feel, as President Winder remarked this morning, very grateful that I am privileged to meet with you once more. I expect to meet with you again many times, and I think President Winder will also. His prospects for living are better than they were some years ago. I presume we all feel grateful that we are alive, and that the Lord continues to be with His people and to sustain them. The measure of peace that is now secured to the Latter-day Saints is very refreshing. The Lord's kingdom grows stronger every day. It is becoming established; the people are gaining experience, and their faith is stronger. We are, today, an army of veterans in the service of the Lord. In doing our duty faith-

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

The choir and congregation sang the hymn commencing:

fully and well, as the older members of the community, we are examples to the younger ones who are receiving training and experience, and they will be well prepared to carry forward the work when we get tired and have to lay it down. In due time, of course, we will all have to lay off the burdens of this great, important and marvelous work. We live only a little while,—just a few years,—and if we are wise we will strive to accomplish all that the Lord enables us to do; for we are laying the foundation of the most remarkable work that has ever been undertaken on this earth. It is the dispensation of the fulness of times. The Lord has set His hand, for the last time, to accomplish His purposes on the earth, and we have the assurance that there will be no failure—that this work will not be given to another people. That is one great comfort the Lord has given to us in connection with this work: it will not be destroyed, nor given to another people. It has remained, from its inception, among this people, and has not changed hands. You men have been selected and sustained to carry forward this ministry. An abundance of material is always at hand—timber that is tried and proven; so that today the work of the Lord is so firmly fixed in the minds of the Latter-day Saints that there can not be many surprises sprung upon us from within, and none from without. Of course, we understand that this work is peculiar, for the reason that it is the work of the Lord, established by the Father, and has not originated with men. It did not come from other denominations, but came fresh from the Lord. It was established in the early part of the last century.

It is not very old, only 77 years of age—just a young Church and a young people; but it has made remarkable and steady progress. It has grown rapidly, and kept the ground it has gained, independent of those who have passed away, those that have lost the faith and have tired in this great work. The Church is still increasing and spreading abroad, and will do so until it fills the whole earth. That is its mission. We are fortunate to have a part in this splendid work, and it behooves us, my brethren and sisters, not to waste our precious time. The few years allotted to us are a very brief span of life. We have no time to waste; and, as we heard this morning, it is a work that brings into employment every individual member of the Church. We are all expected to be ministers of the Gospel, advocating it, expounding the Scriptures, and preaching the Gospel by our lives as well as by our voices. Of course troubles arise in our midst; temptations and evils beset our path, especially the path of the youth among us; but we understand that it is our business to “work while the day lasts, for the night comes when no man can work.” We are not expected to occupy the night in work, nor yet in pleasure; the night is for rest and sleep, to be at home securely. As a rule, the days are long enough, and furnish opportunity for labor in developing the resources of the earth, and caring for our material affairs—the day for labor and the night for rest.

I endorse the suggestions, made to us frequently, that we should take care of the young people and keep them off the streets; keep them from seeking pleasure in the night time, and thus avoid the dangers

and evils that beset the path of youth in the night, and the path of older people as well. It is better that we should train ourselves and families to love our homes; we should make them desirable and pleasant, and provide that home training and discipline which is so necessary. We should encourage reading by establishing home libraries and reading rooms, so that our time may be profitably occupied at home instead of in pleasure abroad. The curfew rings at nine o'clock, but I think it is a good thing for the children to be at home before that hour. Make home pleasant, and then so train the young people that they will love their homes and be glad to be there. There is no place, for the young people, so comfortable and secure as the home, with the family—fathers, mothers, and older brothers and sisters,—where the children can find good, congenial, company. Here they are secure, and associated with loved ones whose example and influence are always tending for good. I believe that the spirit of the Gospel will incline us to make our homes so desirable, and so pleasant, that our children will not care to go abroad. They ought to feel disinclined to go abroad at night. I would not frighten them, but they should be made to feel more comfortable and safe at home than anywhere else. Let them attend the pleasure resort in the day time, instead of at night. Let them be so trained that they will enjoy home reading and home society at night; make them feel that there is no place so comfortable, so safe, and congenial, as the home. They will never go astray while they are in good company. It is nice to have the proper influence in the home,

and the spirit of the Gospel have its modifying effect upon the children of the Latter-day Saints.

Then, the children should be given proper employment. There is nothing more dangerous than idleness. It is a good thing for boys and girls to be trained to labor. They ought not to be injured by labor that they are not competent to perform; but there is more likelihood of injury and danger in idleness, more danger of being crippled and spoiled by idleness than by labor. In labor there is salvation; in labor there is safety. The skill that may be obtained, and the experience and the love for skilled labor, is a training that is most valuable for the children of men. The Latter-day Saints, of all people, should be industrious; as a rule, fathers and mothers are so. Children, however, are too often indulged in idleness. Parents sometimes wait upon their children, make their ways too easy, and bring them up to be extravagant in the expenditure of money. It would be very much better if they were taught to earn what they receive; to feel that what they wear, and what they live upon and enjoy, they actually earn with their own hands. There is a joy that comes to those who earn what they possess, who make their living by the sweat of their brows. I believe the Lord so designed. I believe that we are constructed to work with hands and brain.

We should be faithful; we should love one another, and love mankind; do good to all men, and remember, as we were so beautifully taught this morning by President Smith, that our salvation must come through righteousness, humility and integrity. We cannot be redeemed

and saved otherwise. We cannot be saved without repentance, and repentance requires works of reformation and righteousness. Every Latter-day Saint has taken upon himself or herself the name of the Lord, and we are expected to walk in His footsteps, to exercise the same charity that He did, the same spirit of obedience and humility, seeking to know the mind and will of the Father, and always doing it. We should remember that we have but a little time in this world; that this school in which we are entered is ours for only a brief season. It will be profitable to us if we lay a proper foundation and build upon it, showing by our lives that we are in earnest, that we are sincere, and that we keep the commandments of the Lord. This will manifest our principles and make us a peculiar people, with temperance, union, faith, devotion, prayerfulness, integrity, and with loyalty to the Lord and to our government.

The Lord has placed us under a government that is the most remarkable in the earth—a nation that has the strength and power to protect its people. It is growing and developing that strength and power which will make the kingdom of God safe upon this land. It will be a land of liberty in the future, as it has been in the past. It will continue so, for there shall be no king to rule in this land, until the King of heaven rules, whose right it is to reign among all nations and all peoples. It will be a land of freedom, and the Church of Christ will extend until it covers the face of the earth. This government will contribute very materially to the protection of the kingdom of God. It has done this in the past, and will do so in the future. How

grateful we ought to be for liberty—religious and personal, and for the freedom that reigns so generously in the country where we live. The Lord has so ordered and arranged matters that the safety of this nation is assured; that in this country, where His Church has been established, we shall enjoy freedom; that we shall not be removed, but shall remain and hold our footing—not only in the state of Utah but in surrounding states, for we will be sought after. The Latter-day Saints are a good element, and they will always be desirable citizens. They will be appreciated more hereafter than they have been in the past; for they are a stable people, a people of peace, of righteousness, justice, sobriety, integrity, and honesty, and they will be appreciated in the world.

The leaven of the Gospel is leavening the lump, and it will have influence and power among the peoples of the earth. The very choicest and best elements are being gathered from the various nations; and a race of people will spring up from the Latter-day Saints that will be remarkable for strength, physical force, mental qualifications, intelligence, and their erudition. The Latter-day Saints are peculiar because they attend to their own business; they never interfere with other people; never take exceptions to the line of faith of others, whatever it may be. We find no fault with them; are willing that they should have the faith of their fathers or of their own, as they please. All Latter-day Saints want is that they may have their liberty to do what they understand is proper and right, to develop the principles of the Gospel and show their virtue for the salvation of

men. We want liberty, and we grant it to everybody else.

The Latter-day Saints are making commendable progress in the earth. Throughout the country they are building up stakes, increasing in their wards, making improvement and advancement, becoming thoroughly established. The Priesthood is being employed, and is working better today than ever before. I believe that we are sending a superior quality of Elders into the world; more of the veterans are being brought into service with the young men, so we are not depending altogether upon the untrained. Complaints have come from our missions that they have too few experienced men; they want more men who have seen service, and such are now being sent into the fields. It is important that men who bear the Priesthood should seek to accomplish all they can with that divine authority while they enjoy it here in the flesh. We will find that the little time allotted to us here is very important, and that we can't afford to waste it, but that every moment of our lives should be profitably occupied. Of course, we must make a living, subdue the earth, develop the resources, accumulate wealth and use it for the building up of the kingdom; but our chief mission is to preach the Gospel of the Lord Jesus, to live it, and to show to the world its value.

We should thank the Lord for the ministry and mission of the Savior, and that the resurrection has been wrought out for us. We should thank the Lord that we have been provided for, that our sins may be forgiven, that we may be redeemed from the fall, and that we may be brought back into the presence of the Father. We should feel grate-

ful for the restoration of the Gospel in our day, and thank the Lord that we live at the time when the Gospel is upon the earth, for it is one of the most remarkable privileges to live when the Gospel is here. Without it there are disputations and contentions, and there is not the true light. For centuries the world had been without the Gospel of the Lord Jesus,—only the printed word, and the printed word is the dead letter—it takes the spirit to give it life. Men are not able to take the dead letter and bring life out of it. The Spirit of the Lord can inspire men's hearts, that they may read and understand; but with the natural spirit of man influenced by the spirits that are abroad in the earth, man cannot bring out of the Scriptures the plan of life and salvation. Although the Book of Mormon contains the Gospel of Jesus in its fulness, yet men must have the Spirit of the Lord to comprehend the doctrines therein. They are made very plain in the Book of Mormon and in the Doctrine and Covenants, but men, of their own wisdom and judgment, cannot comprehend the truth. By the inspiration of the Lord, men are enabled to know the truth, and it brings life and salvation to them.

Through the Prophet Joseph Smith, the Lord has given us the way of salvation. He was true to his testimony, and his successors have followed in his footsteps faithfully. The successors to the apostles of the latter days have generally endured in the faith; they have served the Lord and gone to their reward, many of them, but the work remains and will continue to spread abroad. The Lord will never be at a loss for men to stand as His representatives at home or abroad, in

the ministry; and this work will accomplish what the Lord designed. We witness the integrity of our brethren who preside in the various departments of the kingdom, their devotion and faithfulness to the will of God. We are gratified to note that the work is progressing and gaining strength in the earth. President Smith has spoken of the union of the Presidency, the Twelve, and the Seventies. It is also true in regard to the presidencies of stakes, the high-councils, the bishops, the quorums of the priesthood, and the superintendencies of the auxiliary associations in the Church. We travel among the people, and labor among them, and we discover that same union among the brethren and sisters who hold responsible positions in the Church, and the same spirit is in their hearts as dwells in ours. They are taking better care of affairs in their stakes, wards, and associations than ever before. They are learning, and they are receiving such training and experience in handling these affairs in all the fifty-five stakes of Zion that it is now a rare thing for appeals to come up to the Presidency of the Church. When appeals have come to the Presidency, it has generally been found that justice and righteousness have been dealt out by the councils in the stakes. I have not known of an instance where the First Presidency have discovered that the presidency of a stake and the high council have done injustice to the litigants. In these councils we find the same wisdom, judgment, spirit and justice that exists with the Presidency and the Twelve. The same spirit and power is manifest according to the responsibilities that rest upon the brethren. The Lord requires of our brethren

who preside in the stakes of Zion, with the high councils and the Bishops, to take care of their own troubles, to settle difficulties, to make peace, and to deal out justice and righteousness; only those matters that are too serious for them to handle should ever be brought to the attention of the First Presidency. I believe that the brethren who preside today have had such experience that they are becoming competent to deal with their affairs, they understand the requirements made of them in this regard, and are doing their full duty.

God bless you, my brethren and sisters, and may His Spirit be with us henceforth, and particularly to the close of this conference. That the Lord will indicate His mind and will to the people who shall gather here from day to day, as He has always done, I humbly pray, in the name of Jesus Christ. Amen.

ELDER JOHN HENRY SMITH.

Scholarly education an assistance in missionary work.—Influence of the Spirit for the blessing of man temporally and spiritually.—Purpose of the Lord's work, and mission of the Saints.

I have enjoyed the remarks that were made by the brethren during the session of the conference this morning, and the goodly instruction that has come from the lips of President Lyman in his conversation here this afternoon. I believe that the attendance is among the greatest we have ever had upon the first day, unless that day has come upon the Sabbath. I believe it to be indicative of a feeling in the souls of the Saints of their desire to be in touch with the Church and its onward movement in the world.

Brother Lund informed us this morning that the returns from the various fields of labor in which Elders are at present ministering, indicates an extension of the cause that we love. I trust that such will continue to be the case, until the great obligation that rests upon the Latter-day Saints in regard to their brothers and sisters in all parts of the world, shall have been discharged in all honor. I trust, further, that, in the continued awakening, thousands who have in the past been in some measure informed concerning the nature of the Lord's work, will be inclined to listen and accept the whole truth. I believe such will be the case. But, that we may be successful, to the proper limit, among that class of men and women who are considered by the world as in some degree better educated, and better informed, being more scholarly than the mass of their fellows, it will be requisite that we shall accomplish more hereafter in the educational line among ourselves. There is not a necessity for sending any person into the world today to preach the Gospel of the Redeemer who is unable to read and write. There may have been a time, in the early introduction of the work, when some very choice men and women accepted the testimony of the truth, and became enthused with the inspiration of the Holy Spirit, who could go into the field with meager education, and labor effectively. They could declare Christ and Him crucified, testify of the goodness and mercy of our heavenly Father, and proclaim the fact of the visitation of heavenly messengers, and the restoration of the Gospel in its fulness and purity, among the children of men. It is my belief that not alone are the

members of our Father's great family who have lacked in the opportunities of worldly education, and have been limited in their knowledge of letters, entitled to hear the Gospel, but the brightest minds of the world should also have the privilege of hearing the truth from persons who have acquired light and knowledge from among the wise and prudent educators of mankind.

It seems to me that every child of our Father, blessed with intellectual power, with industry, and perseverance, with an abiding love of the best that can be found in the world, should be most successful in securing an understanding of these eternal truths which God has revealed and be better able to impart them to his fellow men. When we remember that among the early revelations of the Church of Jesus Christ of Latter-day Saints, given to the boy Prophet, was one showing that the degree of intelligence at which we arrive in this life is to continue with us in the life to come, no man or woman should be an idler in the line of utilizing the intellectual powers, in gathering evidences of the divine will that would make an impress so deep and thorough upon their souls that they could readily perceive the handiwork of God.

No wonder that those gifted of the Almighty in unraveling mysteries of the universe should exclaim, when light dawned upon their minds, and new thoughts were engendered in their souls, "What hath God wrought?" Such was the expression of the man who unlocked to the world the principles of the electric telegraph, and such is the sentiment of all men devoted to the well-being of the human race, who look for the advancement, ex-

tension, and spread of everything that is noble and good.

It was a revelation of the divine will that declared to the boy Prophet, "The world is in darkness, but the Spirit of God shall be poured out upon the human family, young men shall dream dreams, and your old men shall see visions, and the Spirit of the Lord shall be poured out upon all flesh." The key was turned, and spiritual light was let into the world by the visitation of the Father and the Son. It was increased in the ministrations of those angelic beings who understood the beginning from the end, and who inspired the soul of this chosen instrument of our Father; introducing the spiritual element of truth again among the children of men, writing it in their souls that it should never be effaced. It was the same God who gave revelations that conveyed keys of knowledge in the interests of the human race that are manifest in the great lines of improvement seen upon the right hand and upon the left. The divine light touched the heart of a Morse. It reached the minds of hundreds of others, who in various fields, sought to unravel the mysteries of the universe, and present to the children of the world the accomplishments that we see to-day. Our brothers go to the ends of the earth, heralding these truths upon the steamships and railroads of the world, conversing over the telephone from home to home, from city to city, from county to county and from state to state in all parts of the world. These are some evidences of the inspiration of heaven which has touched the hearts of His children, and pointed them to the way of life. In every direction are seen the evidences of revelation,

truths that affect the material interests of the human race, and also affect their spiritual well-being in the world.

A few days ago, in Sacramento, I listened to a gentleman explaining the results of some of his own efforts in the interests of his fellow men. He was a modest, quiet, and retiring man, but I could read in the expressions of his face, in looking upon him and in listening to his words, that there was in his soul a touch of the divine, that was moving him forward in the direction of the betterment of his fellows, aiding them in securing results which cause them to say, with the grand old man before referred to, "What hath our God wrought!"

And this body of men and women who are congregated here beneath the shades of this roof today, under the inspiration of that faith which God has given them, as they look around can exclaim, "What hath our God wrought!" in connection with the work of the Lord. He has called us from the ends of the earth; He has turned the keys of Eternal Truth, never, mind it, *never* to be taken from the earth, and never given to another people. Its mission is the regeneration and uplifting of the human race. The spirit of revelation came from the Father and the Son. It has extended and spread in the declaration of the principles of faith. It has gone forward in the development of the world. It has opened the doorway to the great family of our Father, and is causing them in all the world to turn their faces Zionward, and to recognize that the forces put in motion by our Father in Heaven will be utilized to accomplish His divine will. Nothing but rejoicing and pleasure and satisfaction should

be ours. The spirit of restlessness and discontent that is manifest in some parts of our land should cease. Every man and every woman, every believer in the doctrines of the Redeemer of the World, should be found engaged in the accomplishment of God's purposes, blessing all men and wronging none, calling the thoughtless and vicious to repentance, opening the door to the understanding of the wise and prudent, proclaiming that the voice of the Eternal One has been again heard in the world, declaring liberty to the human race, calling them to repentance and obedience to the Gospel of the Son of God.

My brothers and sisters, I believe we should congratulate ourselves upon the possession of the gem of gems; that our hearts should be alive to the full purpose of the work that is ours; that our souls should be bent upon applying, as far as lies within our power, in the control and government of ourselves, the principles embraced in this glorious work. Ours should be the grandest manhood and womanhood the world has ever seen. Wherever we go, with whomsoever we mingle, they should feel the impress of that dignity which the Spirit of our Father writes in the soul of the repentant man or woman, who purpose to do the bidding of the Master. The key was turned; the light was let in upon the world. It will extend until everything that is noble, and good for the well-being of every child of our Father, will be applied along those lines designated in the opening of this work to the world, when the Father and the Son pointed the way of life to the children of men, and set agencies to work to cause them to repent and turn to the ways of life.

My brothers and sisters, with you I rejoice in this great work. I rejoice in the liberty that is ours in this land we love so well. I rejoice in the knowledge that day by day, hour by hour, minute by minute, this work and its spirit will spread, and the strongest and best the world has seen will bow their heads in reverence and respect for its wonderful accomplishments. But work, work is our duty. The sense of responsibility, determination, unyielding courage, undying hope, prudence and wisdom must be cultivated by us, and great accomplishments may be achieved. Our fathers have given us sinews of truth, and have laid upon us the duty to see that our part is well done, and the results are as glorious and sure as we live or that the sun rises and sets.

God bless you all. Amen.

ELDER HEBER J. GRANT.

Life-long habit overcome in extreme old age.—Commendable self-sacrifice manifest by missionaries.—The saving of souls supremely important.—Recent great increase in results of missionary labors.—The Church greater than the Saints.—Tribute to memory of Apostle George Teasdale.

I rejoice exceedingly in having the opportunity of meeting with my brethren and sisters in this conference, and I earnestly desire that while I stand before you I may be blessed as my brethren have been who have addressed you thus far.

There has never been in my mind any other desire, while standing before the people, than that I might be able to say something which would encourage and bless those who were assembled, including myself, and impress us with a desire to discharge the duties and obliga-

tions that rest upon us as Latter-day Saints.

I am a firm believer in the teachings of the Apostle James. I believe in the man who is willing to *do* the things which the Lord has commanded, and who shows his faith by his work.

I attended a fast meeting last Sunday in the morning, and another in the afternoon; and one of the speakers at the latter meeting was Sister Anna Snow, an aged wife of the late Apostle Erastus Snow. She came from Scandinavia, and from her childhood had been addicted to the use of coffee, and thought she could hardly live without it; but finally, after reaching the age of eight-two years, she was impressed that she had failed to do her duty in that regard, and decided, on her eight-third birthday, that she would keep the Word of Wisdom still more perfectly, and stop drinking coffee. It nearly killed her, but she finally succeeded in overcoming the habit; and she stood up in humility before the people, confessing her failure at not having fully kept the Word of Wisdom, and expressed her gratitude to the Lord for giving her the ability, even at this late date, to overcome her failing; and she testified to the benefit she has already received because of the improvement in her health by obeying this law of God. I was profoundly impressed with her remarkable testimony, and how I did wish that every one of our good sisters, and our brethren as well, who, year after year, have gone on breaking this simple commandment of the Lord, could have been there and listened to her testimony. I know a great many people have heard sermons on the Word of Wisdom for many years,

which have never made any impression upon them. I do not know how in the world we could make an impression upon some people. I know many individuals who have been labored with diligently in private, as well as by public teaching and admonition, but these labors have had no effect upon them. I feel in my heart that it is my duty to try and discover the weak points in my nature, and then pray to the Lord to help me overcome them. As I read the Word of Wisdom, I learn that it is adapted to the weakest of all the weak who are or can be called Saints; and I believe that it would be a wonderful aid in the advancement of the kingdom of God if all the Latter-day Saints would obey this simple commandment of the Lord. When I heard this aged sister testify that in her advanced years she had overcome, I wished that all Israel could have heard that testimony and been impressed by it.

I rejoiced in the great good that is being accomplished, and the progress that is being made by our missionaries, as I listened to the remarks made here this morning by President Lund, referring to the labors of Brother Alma O. Taylor, President of the Japan mission. But there was a mistake in saying Brother Taylor had been away five years; he has been absent over six years; it is the other young Elders, Brothers Caine and Stoker, who have been away over five years. In the letter Brother Lund referred to, Elder Taylor expressed a desire to stop, if need me, at least two years more to finish the work he felt the Lord desired him to accomplish. As I listened to Brother Lund's remarks, they brought to mind my association in Japan with Brother

Taylor, also with Elders Caine and Stoker, and I wished in my heart that all of the missionaries who go forth to proclaim the Gospel possessed the same spirit of loyalty to labor in the mission field as Elders Taylor, Caine and Stoker. I had many talented missionaries under my jurisdiction, while laboring in the European mission, whose release was the one bright and shining star which they were looking forward to. They were not interested in their work as much as they ought to be. I wish, if it meets with the approval of the Presidency of the Church, that the letter which Brother Lund referred to, from Elder Taylor, might be published, because I believe that the spirit of it would be an inspiration and a benefit to the youth of Israel. I have had the pleasure of hearing it read, and would like others to have the same privilege.

The spirit breathed in that letter from Brother Taylor, to which we have referred, was that eight years given to the work of God is as nothing. If needed, every servant of God with a knowledge of the Gospel, ought to be willing to give his life to this cause, which is in very deed the work of the Master, the plan of life and salvation, the Gospel of our Lord and Savior, Jesus Christ. When we arrive at a full realization of the fact that we have in very deed the Pearl of Great Price, that the Gospel which we have to give to the people of the world means life eternal to those who embrace and faithfully live it; when we realize this, and when we stop to reflect upon the revelation given to the Prophet Joseph Smith and Oliver Cowdery, in which the Lord says: "And if it so be that you should labor all your days in cry-

ing repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father? And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father, how great will be your joy if you should bring many souls unto me." Then we will begin to realize and comprehend and understand the magnitude of this work. The saving of souls is the one great labor of all others that is the most valuable, the most important, that will bring to us the blessings of our Heavenly Father, and of our Lord and Master, Jesus Christ.

I was profoundly impressed with the remarks made by President McQuarrie, of the Eastern States mission, in a fast meeting, Sunday last, wherein he referred to the fact that it is not that which we accumulate, not that which we draw unto ourselves, that makes men God-like, but it is that which we give out. I feel sorry for the man or the woman who has never experienced the sweet joy which comes to the missionary who proclaims the Gospel of Jesus Christ, and brings honest souls to a knowledge of the truth, and who hears the expressions of gratitude and thanksgiving that come from the hearts of those who have been brought by his labor to a comprehension of life eternal. So also do I feel sorrow for those who have never experienced the sweet joy resulting from reaching out their hands and helping those who were needy. Assuredly there is more blessing comes to us from giving than in accumulating; there is no question of this in my mind. There is also more blessing comes to us in going forth to pro-

claim the Gospel of Jesus Christ, and laboring for the salvation of the souls of men, than can possibly come to us by merely having a knowledge of the truth of our religion, and then to remain at home and mingle and labor in the ordinary affairs of life, and accumulate the wealth of this world that perishes with the using. One great trouble is that we oftentimes lose sight of what is the most valuable labor for us to perform, the labor that will be most pleasing in the sight of our heavenly Father.

I rejoice, as I said in the first of my remarks, in the remarkable work that is being accomplished to-day in spreading the Gospel. I believe that the Lord is blessing, and will continue to bless, the Elders who labor in the vineyard, more abundantly in the future than in the past. I know that the work now being accomplished by Brother Chas. W. Penrose in the British mission is greater, and the baptisms are far in excess of what was accomplished while I was there in the mission field, and I rejoice in it. I rejoice in the wonderful ability that he possesses to inspire the Elders, because of his great fund of knowledge and information, and his rare intelligence, by reason of which he has that much the start of me and many others who have labored in the missionary field.

The revelation that has been referred to here by Brother John Henry Smith is one that we all would do well to remember. I rejoice to know that whatever degree of intelligence we attain unto in this life shall rise with us in the life to come, and we shall have just that much the advantage of those who have not gained intelligence, because of their failure to study dili-

gently. Not only does this apply to the life to come, but it applies also to this life in which we are now laboring. Brother Penrose has been more diligent in storing his mind with the things of the kingdom of God than I have ever been. Therefore, in the providences of God, he has just that much the advantage of me, and can accomplish greater results as the president of the European mission than it was possible for me to accomplish, because of the additional knowledge he possesses, which enlarges his ability to teach the Gospel of the Lord Jesus Christ. I thank God for the strength of his body and mind, for the vigor that he has in his advanced age, and pray that it may grow and strengthen with his years. Last Tuesday and Wednesday I had the pleasure of hearing letters read from him, telling of his labors and travels for the Gospel, not in a boastful way, but with modesty, explaining what he had been doing in Germany, Holland, Belgium, Switzerland, and in the Scandinavian countries. It was little less than marvelous to me to hear what he was accomplishing, remembering, as I do, that he is 75 years of age. I pray to God to prolong his life upon the earth, that you and I and many others may be benefited by the knowledge which he possesses, and by the ability he has to explain the Gospel of the Lord Jesus.

I oftentimes feel that it is necessary for us to stop and reflect, and spare time to read, study, and ponder upon the things of God; I know that it is necessary for me to do so. I am not naturally a student; my mind reaches out for the material things of this kingdom. You know one of the papers published in this city says that Heber J. Grant's fa-

vorite song is "We thank Thee, O God, for a Prophet," and that he spells it "p-r-o-f-i-t." Now there may be some truth in this remark; but I do thank my Father in heaven for a Prophet of God to lead this people. I thank Him for the knowledge which I possess that I am engaged in His work, and for the knowledge that Jesus is the Christ, and that Joseph Smith is a Prophet of God. I thank my Father in heaven, with all the ability I possess, that this Gospel of Jesus Christ is spreading upon the face of the earth, that honest men and women are learning that the Latter-day Saints are not the degraded and deluded people they have been represented to be, that they are not the mistaken people the world thought they were. I thank the Lord that as men investigate the plan of life and salvation they see what it is accomplishing for those who have embraced it.

Many have said that the "Mormon" people were better than their religion. I heard a magnificent talk from this stand a few Sundays ago by Brother Joseph S. Wells, in which he repudiated this statement. He told how utterly impossible it is for a people to be better than the Gospel of our Lord and Master Jesus Christ. I respectfully request, if it was taken down by our reporters, that the short address of Brother Wells' be published in the *Deseret News*. I don't know that I ever listened to remarks that impressed me more profoundly than his did upon that occasion, and I endorse them with all my heart. No man lives today, in the Church of Jesus Christ of Latter-day Saints, who is fully living up to the teachings of the Gospel of our Lord and Master Jesus Christ. By and with

the help of the Lord we are trying to do it; but there is no man in the Church of Christ who claims infallibility. We acknowledge our weaknesses, but while we acknowledge them we can also proclaim to the world our strength, strength in the knowledge that God lives, that Jesus is the Christ, that Joseph Smith is a Prophet of God, and that we have the truth to proclaim to the world.

Since we last met here, one of the beloved associates in the quorum of the Twelve Apostles has passed from this life, Elder George Teasdale. No more humble, God-fearing, diligent man has ever fallen to my lot to be associated with. In the kind providences of the Lord, I was called to the Apostleship upon the same day as Elder Teasdale, and I labored with him, in season, and out, for twenty-four and a half years. I ever found him full of humility, full of love of his fellows. I never saw him angry; I never heard an unkind word fall from his lips. I always found that his heart was full of love; that he reached out for the benefit, uplifting, and betterment of humanity; and it seemed to me that he was in very deed an ideal servant of God, a preacher of the plan of life and salvation. I remember upon one occasion listening to that grand old man, Karl G. Maeser, in the town of Baker, in the state of Oregon, as he was teaching a class of little children, giving them a lesson (I believe it was a Religion Class); and I remember shedding tears of gratitude for his inspiration, as I listened to him, and with some humiliation, I thought of my labors, oftentimes struggling for the things of this world. As I compared my life with the life of Karl G. Maeser,

who was devoted entirely to the uplifting of the people of God, I felt I could sit in the dust at his feet. I have oftentimes had this same impression while listening to the teachings of, and being associated with, the late Elder George Teasdale. I don't know when I ever felt more annoyed than I did to find in the Assembly Hall at the funeral of Brother Teasdale, one of the most meager audiences I ever met there. I thought to myself, how little do the people engaged in the ordinary affairs of life realize and appreciate the true worth of men. I attended a funeral a short time before, in that same building, when it was literally crowded; but the great attraction of the funeral was that a remarkable musical program was given. It was advertised who was going to sing, and how interesting it would be, and the music and the flowers were the great attraction. But when one of God's servants who had devoted almost his entire life, as George Teasdale had done, to the proclaiming of this Gospel in his native and adopted land, and who had many times crossed the ocean upon missions, lays down his life, the ordinary business cares kept the people away from his funeral. Thank God we are not to be judged by the opinions of our fellows, but by the work that we do.

Once more I say, I love the teachings of the Apostle James, "Show

me thy faith without thy works and I will show thee my faith by my works." Let us be "doers of the word." Let us be keepers of the commandments of God. Let our light so shine that every man seeing our good deeds shall glorify God. Let those of us who know that this is God's work show by our daily walk and conversation, by integrity, by devotion, by humility, by generosity, by overcoming the weaknesses and imperfections of our nature, by observing the Word of Wisdom, by being liberal in offerings, by paying an honest tithing to God, by attending meetings and receiving the bread of life, that we do in very deed love the work of God, and thus will our acts bear testimony of its truth; this is my prayer and desire, and I ask it in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter days;
We thank Thee for sending the Gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command.

Conference was adjourned until Saturday, Oct. 5th, at 10 a. m.

Benediction was pronounced by Patriarch John Smith.

SECOND DAY.

Saturday, Oct. 5th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn :

Praise to the man who communed with Jehovah!

Jesus anointed that Prophet and Seer—
Blessed to open the last dispensation;
Kings shall extol him and nations revere.

Prayer was offered by Elder John G. McQuarrie.

The choir and congregation sang the hymn :

"The time is far spent, there is little remaining

To publish glad tidings by sea and by land,

Then hasten ye heralds! go forward proclaiming:

Repent, for the kingdom of heaven's at hand.

ELDER RUDGER CLAWSON.

Importance of observing the first great commandment.—High percentage of children in "Mormon" families.—Remarkable statistics.—Great influence of environment.—Advantages of Church school training.

Brethren and sisters: I trust that I shall be able to make myself heard by this vast congregation. I rejoiced exceedingly yesterday in listening to the strong opening address of President Smith. It was an index to the character of the conference, and of the meetings which have followed.

It was indeed pleasant to listen to the powerful testimony of Presi-

dent Winder, and to see him in such good health. I was also very much impressed with the remarks of President Lund, and of President Lyman, especially with reference to the children of the Latter-day Saints. We are a people who believe in marriage and in children, and we not only believe in them, but this belief has taken an active form, and has become a living principle with us. You will remember that, when the Lord placed Adam in the Garden of Eden He saw that it was not good for man to be alone, and He gave him the woman, Eve, to be his companion and helpmeet. Then again, the Lord saw that it was not good for husband and wife to be alone, and He said unto them: "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." As a result of obedience to this first great commandment, Adam and Eve were blessed with posterity. Woe unto that nation or people who disregard that sacred obligation of marriage, or interfere with the fountains of life. Every nation which has taken this course has felt the anger of an offended God. We need only to look back to the great Roman Empire for an example, and to other nations before and after. When the nations began to disregard and violate the sacred duty and obligations of marriage, weakness and dissolution came, and they have disappeared, many of them, from the face of the world. As a people, the Lat-

ter-day Saints, I think I may safely say, appreciate the glorious principle of marriage. In my travels I have seen some very large families of children. I met one sister who was the mother of eighteen children. I looked upon her as a veritable queen among women; her crown was studded with eighteen precious jewels. I have met other sisters in the Church who were the mothers of fourteen, fifteen or sixteen children, which we will all concede are very large families. There are hundreds of mothers in Israel who have had eight, nine, ten, eleven, twelve and thirteen children, which reflects great credit and honor upon them.

If we would understand and comprehend something of the great obligation that rests upon us with respect to these children that God has entrusted to our care, it might be well for a moment to consider the following figures, taken from last year's statistical report. Last year there were in the Church 86,742 children under eight years of age, a veritable army. If we should assume that this Tabernacle would accommodate 15,000 children, then this building would be filled five and one-half times with children of the Latter-day Saints under eight years of age. Is not that thought impressive? The percentage of children in some of the stakes of Zion is very high indeed; and I am sure if it were known to the world, it would not only create some amazement but, with many perhaps, would elicit admiration. The highest average is in the Kanab Stake of Zion. In that stake 33 per cent of the population of the Church are children under eight years of age—nearly one-third of the population. Alberta Stake, in Canada, has 32

per cent; San Juan Stake, 32 per cent; Uintah Stake, 32 per cent; Juarez Stake, in Mexico, has 31 per cent; Panguitch Stake, 31 per cent; Woodruff Stake, 30 per cent; and Snowflake Stake 30 per cent. There are thirteen stakes with 29 per cent, eight stakes with 28 per cent; six stakes with 27 per cent, seven stakes with 26 per cent, and three stakes with 25 per cent. I think you will concede with me that these are very high averages. There is one stake with 19 per cent, and two stakes with 18 per cent, which is the lowest average.

Now, if anybody should ask me the question: What do you think is the most important consideration with reference to this vast army of children under eight years of age? and then: What do you think is the most important consideration with reference to the children of the Latter-day Saints who are above eight and up to twenty years of age? (The latter constitute a vast army. We have in the Sunday schools an enrollment of 119,000 souls. There are a few of these Sunday school children, under eight years of age, some who belong to the kindergarten department, but most of them are above the age of eight, and below the age of twenty. There are 24,600 enrolled in the Young Men's Association; 26,200 enrolled in the Young Ladies'; 48,737 enrolled in the Primary, and 25,629 enrolled in the Religion Classes. We have in the Church 4,961 Priests, 6,292 Teachers, and 18,976 Deacons.) I should say that the most important consideration with reference to these children would be the question of environment—environment of the home first, and environment of the Church second. The child is born

into the home, and remains there through the early years of its life, up to manhood or womanhood, and anything that occurs within the sacred precincts of the home must have a powerful influence upon the mind of the child. It is necessarily so, because the youthful mind is very impressionable. When we look into the home of a Latter-day Saint, whenever we reflect about this matter, we naturally ask: Is the home well ordered? Is family prayer observed both morning and evening? Do the parents set a proper example before the children? Is reverence for sacred things impressed upon their minds—reverence for the Church, reverence for the Priesthood, and reverence for the parents? The children should be taught to respect and honor those who gave them birth, and those who are placed to instruct and guide them. Oh, how important these things are to the cause of Zion! Brethren and sisters, I repeat, how very important is the environment of our children in the home! I think they should have first consideration, and our profoundest attention as parents in Israel.

Then there is the environment of the Church. This army of Priests, Teachers and Deacons, members of the lesser Priesthood, belonging to associations wherein they are taught to become acquainted with authority, and taught to exercise authority in the ordinances of the Gospel,—how important that proper attention should be given these young men in their quorums! Then, again, there is the environment of our auxiliary organizations, mighty engines for good—if that is a proper term—powerful levers in lifting the young people from lower to higher conditions. And last, but

not least, the Church school system. You will remember that, over thirty years ago, President Young directed Karl G. Maeser to go to Provo and open a Church school. A little later, Brother Maeser presented himself to President Young for instructions: no doubt he had prepared his mind to receive very minute and ample directions in respect to this movement, for it was destined to become of great magnitude in Zion. President Young said to him something to this effect: "Brother Maeser, you are not to teach even the A B C's without the Spirit of God. Every study that shall be pursued in the Church school over which you are appointed to preside must be accompanied by the Spirit of God." And he told him that the greatest, the supremest study in the Church school should be theology. Let me say to you, my brethren and sisters, from the time Brother Maeser opened up that school, with only a few in attendance, a handful of students, the system has steadily grown and spread; and this year there will be enrolled in our Church schools about ten thousand students. Is it not a remarkable movement? Does it not impress you? Is it not wonderful what God hath wrought? I can scarcely think of any movement of later times in Zion that will have such a profound effect and influence upon our children as our Church schools. Why is this such an important movement? Simply because it goes beyond the Sabbath day; it may include it, in a way, but it goes beyond, and brings to the child the proper religious instruction, and the influences of the Gospel, every day in the week, every hour in the day, and every minute that he is in

the school room. Now it seems to me that this is beautiful. I remember reading in one of the daily papers that the late President Harper of the Chicago University, complained sadly of the absence of religious influences in the school room; and he freely admitted that students who attended that university in his day, and under his instructions, went forth from the school with less religion and less reverence for sacred things than when they came into it; and those were the kind of educated students who were sent into the world from that great institution. It is the same with many other institutions of learning; and I think the people of the nation are coming to the view that there must be religious instruction of some kind, at least that the Bible should be introduced into the public schools of the land. Well, we have been converted to that idea from the first. One thing that President Young regretted, with respect to the public schools, was that the Lord Almighty was excluded, and I presume that was what prompted him to inaugurate the Church school system.

Brethren and sisters, as I said before, how important is the environment of our children. If you doubt that there is anything in this question of environment, cast your thought back to the children of Israel. You will remember that they went down into Egypt as worshipers of the true and living God. No doubt they continued to be instructed in that worship during their pilgrimage in the land of Egypt, while they were in bondage. After 400 years, they were brought forth out of bondage, through the power of the Almighty, with the fear of God

before their eyes; and they walked through the Red Sea dry shod; and they saw the Lord descend—that is, they saw a mighty manifestation of His power upon Mount Sinai, when the mountain smoked as a furnace, the thunder rolled, the lightning flashed, and they heard the voice of God. And, mind you, when Moses, the prophet, the law-giver, the leader of Israel, withdrew for a short period of time—40 days and 40 nights that he was in the mount communing with the Almighty—the children of Israel rebelled and worshiped an idol, the golden calf; yet they were the people who had just previously witnessed the manifestation of God's power in their great deliverance from bondage. And why did they worship the golden calf? It was due to their environment in Egypt. They had been in bondage 400 years, and had been surrounded by idol worshipers; their children had grown up under these influences, and they were affected, in the wilderness, by the environment of their early life.

May the Lord help us, may He give us wisdom as a people, as parents, as officers of the Church, as men of Priesthood, and women of faith, may He give us wisdom to watch over our children and to give them good counsel, and to set before them examples worthy of all acceptance, because the children of today are the men and women of tomorrow, so to speak; and whatever the children are, the men and the women of the future will be. Let us lay the foundation deep and strong that we may erect thereupon a most glorious building, which I humbly pray in the name of Jesus. Amen.

ELDER HYRUM M. SMITH.

Great significance of the revelations imparted to Joseph Smith.—Unchangeable character of those revelations.—Prevailing religious indifference.—Preachers who create unbelief.—Personality of God has been clearly demonstrated.—Proper use of the Bible in public schools.—Existence and divinity of Christ made known in this age.

My brethren and sisters, I feel somewhat weighed down this morning under the great responsibility that rests upon me in occupying this position, and in speaking to a congregation of this character and size. Nevertheless, I rejoice greatly that I am deemed worthy to bear the responsibility, and have the authority to testify concerning the divinity of the Lord Jesus Christ and His mission, and declare the truth of the Gospel restoration in this the dispensation of the fulness of times, through Joseph Smith, the Prophet.

As Latter-day Saints, we have assembled here for the purpose of worshipping God, acknowledging Him as our Father in heaven, and manifesting our love for Him and His Son. The Church of Jesus Christ of Latter-day Saints was established and founded by Joseph the Prophet, under the direction and inspiration of Jesus Christ, in April, 1830. The same principles and doctrines of life and salvation that were preached by Jesus, during His ministry in the flesh, were revealed to Joseph Smith and announced by him again to the world.

Joseph Smith was raised up to be, and he is, a Prophet of God. In answer to his prayer, the Father and the Son appeared to him, together, in person, and made known to him their divine will. Thereafter they sent unto him heavenly

messengers from their presence, and also, by the inspiration of the Holy Ghost revealed to him the truths of the everlasting Gospel. These revelations are written in the Doctrine and Covenants, Book of Mormon and Pearl of Great Price, and if believed in, and practiced, will eventually save men in the celestial kingdom of our Father. They were proclaimed by revelation, as I have stated, and up to this time, after over seventy-seven years of existence of the Church, not one principle or doctrine thus revealed has been receded from by the members of the Church. We have never repudiated any of the truths revealed to the Prophet Joseph Smith and to his successors in the office of Prophet, Seer and Revelator to the Church of Jesus Christ of Latter-day Saints. We have never relinquished our belief in any one of these doctrines and principles. We have never called together conferences or conclaves for the purpose of revising the revelations of God. We have never been called upon, nor found it necessary, in any stage of our progress, to eliminate any revelation from the record. Neither have we ever denied any of them. We testify in all soberness that these revelations are from God. They are therefore the same yesterday, today and forever, and are everlasting and essential to the salvation of those unto whom they are given. We have adhered faithfully to the Gospel of Christ, the religion which we have received. As a people, I trust we will always remain faithful, firm and steadfast as we are, and even more so, and by greater diligence exercise greater faith in the Lord. This is a day when there is a great falling away from the churches, a departure of

men from their own religions and creeds. The things of this world are paramount in the estimation of the world. We send our Elders into the world to preach this Gospel unto all nations, kindreds, tongues and people, and there are three classes that they meet. One is a class of people that receive them gladly when they hear the testimony of the truth, and of the restoration of the gospel. Their hearts swell within them at the sound of the voice of the true shepherd, and they listen eagerly. They desire to know more; they investigate earnestly, and perceive the truth gladly, and embrace it. Those who comprise this class, I say, are not very numerous. Then there is another class, perhaps quite numerous, who, the moment they hear the testimony thus declared bristle up and become antagonists, and bitter enemies of the truth, and oppose it with all their powers; and they scruple at nothing to hinder and destroy the work that the Elders are endeavoring to perform. Then there is the third class, and they are numbered by thousands, who are totally indifferent to that testimony, or to the testimony of any other man who preaches religion. Thus we discover that in the world the majority of men are not inclined to religion. They are falling away from religion, departing from creeds, and absenting themselves from places of worship. They do not know anything about religion, and they care less about it. Now, who are responsible for this condition? There may be many things causing this, to a greater or less degree, but I believe those who are most responsible for the lack of faith are so-called preachers of religion. They have sown the seeds

of unbelief in the hearts of men. Being uninspired, and without divine authority, they by their teachings have caused men to disbelieve in God, the Eternal Father, and His Son, Jesus Christ. They make certain professions, by way of lip service, but they deny the power of godliness. They declare that God is incomprehensible, that we cannot understand Him, and do not know Him; that He is without body, parts or passions. They declare that Jesus Christ is not divine. They repudiate the miraculous, and cast doubt upon the wonderful works that Christ wrought, and that were performed by His followers, His disciples, in primitive times, as recorded in Scripture. Everything that does not appeal to their particular and narrow sense of reason, they denounce as irrational and untrue. We are not afraid of the avowed infidel and agnostic, he who comes out openly declaring his utter contempt for all things that savor of God and religion, and ridicules those who do believe in them. I believe that true religion has never suffered very materially on account of the warfare made upon it by open and avowed enemies who call themselves atheists and infidels; neither has true faith been much disturbed by such attacks, but the trouble is that there are those who style themselves ministers of religion, who prefix the word "Reverend" to their names, and under this guise stand in pulpits, and upon the rostrum of religious gatherings, and there proclaim the same falsehoods that infidels have declared, namely, that Jesus Christ is not divine, that He is not the Redeemer of the world, but a mere man, a moralist, it is true, a man advanced beyond the

time in which he lived. It is all very well to proclaim a belief in the existence of God, because of the glories of the heavens and the beauties of earth; all very well to say we can see the handiwork of God in the mountains, in the forests and in the streams of water, in the fruits and the flowers of the earth, but not any of these things ever yet convinced men of the personality of God. Men may gather from these things a belief that there is an all-wise and all-powerful creator, but none of these things bear direct testimony of the personality of God, the Father, nor of the divinity of Christ the Son. These truths must be revealed to men, a knowledge of them being essential to salvation. Men must receive, understand, and impart them to their fellow men; and this has been done. God has time and again revealed Himself to His servants the Prophets; they have seen Him, have beheld His person, and have discovered the truth of the declaration that man was created in the image of God. Thus they could truthfully testify to others that God lives, and that we are His children, created in His image. He is not only the Creator of the heavens and the earth and all that we see that is beautiful, useful and desirable in them, but He is also the Creator of man, and man is in the likeness of His person. These things are true. Christ declared the truth of them; he declared His divinity. He said He came into the world to take away the sin of the world; and all His disciples, who were true to him, bore the same testimony, because they had seen and heard. So, the responsibility for the indifference we find so universal on the part of men towards the Gospel rests large-

ly upon those who claim to be ministers, and pose as preachers of the Gospel of Christ, and at the same time teach that Christ is not divine, that God did not create man, and that there are no such things as miracles, revelations, gifts, and so on and so forth. While pretending to preach the doctrines of Christ they, at the same time, deny most of them. The personality of God, the divinity of His Son, the creation of man, the fall of Adam, the atonement, the resurrection, eternal life, celestial glory, etc., etc., are doctrines now discredited by many of them. Little wonder that men have grown tired of and become indifferent to, a Gospel stripped of nearly all its essentials. Such hypocrites and religion fakers as these are responsible for the condition of irreligion that we find in the world. And if this is the result of preaching the Gospel of Christ, so-called, and reading the Bible in churches, we may well pause before introducing such reading in the public schools.

I can see no remedy for this condition, only in the unequivocal acceptance of the Gospel of Jesus Christ as He declared it in His day, and as it has been restored in our own day. Men must believe in God; they must believe that He is our Father, that He created us and established us here; and He shall welcome us again in His presence. We must believe that Jesus is the Redeemer of the world, and accept Him as such. We must accept the doctrines He taught, and put them into practice in our lives, if the reading of the scripture, His word, will do us any good. So long as we have infidels, skeptics and unbelievers in the public schools, men who do not understand the Bible

and cannot make proper explanation of its contents, I say, to read it in the schools and, as some ministers do, disparage the belief in Jesus Christ and the miracles He wrought, and the great work of redemption He accomplished, would be more disastrous than beneficial by far. Until such time as men can read the Bible and the Scriptures understandingly, by the power of the Holy Ghost, in the spirit in which they were written, I am not prepared to declare my belief in the efficacy of teaching it in the public schools.

It is folly for men to say Jesus Christ is not divine, and that He was just a great moral teacher, a man in advance of His time, and then advise men to follow Him; for, either He is Christ, the Son of God, who came from the Father to take away the sin of the world, and to die for the redemption of man, or He is not. If He is, He is worthy of the respect and confidence even of the lowest among men. He is either what He represented Himself to be, or He is not, in any sense of the term, because He declared Himself to be the Son of God. He proclaimed, "I am the way, the truth and the life; no man cometh to God save by me." Men can come to God in that way only, or else the Son of Man told an untruth, and lying is far from being a moral habit. He declared, furthermore: "I am the resurrection and the life; whosoever liveth and believeth in me shall never die." "Whosoever believeth in Me, though he were dead yet shall he live." He said again: "Go ye into all the world and preach the Gospel unto every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

None but the Messiah Himself could make such statements and speak the truth. He was what He announced Himself to be, and what we declare Him to be, or else He performed a most arrogant and immoral act in assuming to be He who could forgive sins, and who could save men from their sins and lift them up, and exalt them in the presence of God.

My brethren and sisters, every page, almost, of the Holy Scriptures bears record and attests the divinity of Christ. Christ Himself declared it. John the Baptist said to the multitude, "Behold, the Lamb of God who taketh away the sin of the world." Peter, James and John, Matthew, Mark, Luke, Paul and many of the other disciples of Christ likewise bore testimony, without doubt, that He was divine and is the Redeemer of the world. And in our own day, we bear the same testimony, for the same things have been revealed anew. Joseph Smith was visited by Him and God His Father, and he beheld them with his own eyes. Joseph Smith and Sidney Rigdon also saw him, and bore testimony that they saw Him, even as Stephen saw Him, clothed in glory, surrounded by those inhabiting the celestial kingdom of God. They also saw God seated on His throne and Jesus Christ at His right hand, "and they heard the voice bearing record that He is the only begotten of the Father." So far as the Latter-day Saints are concerned, we know these things are true. There is no doubt in our minds about it. Why? Because the Spirit of Truth, the Holy Ghost, has been received by us, through our obedience to the laws and ordinances of the Gospel, and he, true to His office, has testi-

fied to us of Jesus Christ, our Lord.

May God bless you, my brethren and sisters. May you prove faithful all your lives. May you, as we have up to this time done, adhere faithfully to every precept, every doctrine, and every truth that has been revealed in this dispensation by God, through Joseph Smith, for the salvation of the children of men. I rejoice in the Everlasting Gospel. I know it is true. I know that God lives, that Jesus Christ is our Lord and Savior, and that by obedience to the laws and ordinances which He Himself yielded obedience to, and commanded all men to obey, we shall be saved in the kingdom of our Father. May we be saved. May we labor diligently to counteract the influences of indifference, unbelief, and agnosticism which now prevail so extensively among men in the world.

God bless the Presidency of the Church, and the Twelve Apostles, and the Seven Presidents of the Seventy, and the Patriarch. May He likewise bless, according to their callings and their necessities, the Presidents of stakes, their Counselors, and High Councilors, Bishops of wards and their Counselors, and those who preside in the auxiliary organizations, or in branches of the Church. May He be with the Presidents of Missions to inspire them and to equip them for their great and responsible duties in declaring the truth; and may He bless each and every individual missionary laboring under their direction for the spread of the everlasting Gospel into all the world, as a witness before the end shall come. This is my prayer in behalf of the Church and the servants of God, and of all men of God and the just in all the world,

and I ask it in the name of Jesus. Amen.

A contralto solo, "O Love Divine," was beautifully rendered by little Sister Millie Williams.

ELDER GEORGE ALBERT SMITH.

Children a priceless heritage from the Lord.—Childless homes a national calamity.—Beautiful examples of affection for destitute children.—An appeal to the childless to adopt homeless orphans.—A splendid way to help mission work.—A missionary magazine.

I am sure that all who are here today have been edified by the instruction we have received, and can testify that the sweet influence of the Spirit of our Father, that was so bountifully poured out upon us yesterday, has been continued.

I was very much impressed with the report made by Brother Clawson concerning the exceedingly large number of children in the homes of the Latter-day Saints, and I was reminded of a passage of Scripture that is often referred to in tenderness, and that has been illustrated upon canvas by some of the greatest painters of the world. When the Savior was surrounded by a multitude, and He was laying His hands upon the heads of small children and blessing them, His Apostles suggested that they trouble Him not. He then made use of the memorable saying that we all cherish, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven." If it be true that nearly one-third of the population of some of our stakes are very young children, not yet accountable for sin, then indeed, in those stakes there should be an outpouring of the Spirit of the Lord that should be

felt in every home. As a people we believe in children. We believe that they are an heritage given to us by our Father in heaven. We can understand how, in the olden times, as recorded in the Scriptures, when some of the grand women of Israel were childless, and deprived of the joy of having little arms cling around their necks, and sweet innocent lips to give them the kiss of childish affection, they cried unto the Lord that they might have children, to take away their reproach. We understand what that means, if we understand the Gospel of Jesus Christ; and we comprehend that one child, born under proper conditions and reared under suitable circumstances, is worth more than all the cattle and sheep upon a thousand hills, aye, than all the treasures of the world. That is why, as Latter-day Saints doing our duty, we welcome these priceless treasures from the throne of God when they come into our homes. In the world it is not always so, but, lacking understanding, some are stopping the springs of life, and assuming the responsibility of cutting off posterity, by avoiding fulfilment of the great commandment given to our first parents, to "multiply and replenish the earth." Children are the offspring of God, their spirits were begotten in the holy heavens of our Father, and they are given to us for our blessing. We, as stewards, are permitted to receive them in their infancy, to educate and prepare them, not alone that they may become great in this world and bring honor to us here, but by observing the laws of God, that they may live again with us in the presence of our Father, throughout the endless ages of eternity.

I was reading a short time ago that in France the birthrate is diminishing so rapidly that it is viewed as a national calamity, and a national association, which is studying the matter, has reached the conclusion that any couple raising more than three children merit public gratitude and protection. In this connection, I am reminded of the remark of a gentleman not of our faith who lives in the East whose home is childless, who met, a few months ago, one of our sisters who is the mother of thirteen children, and she, by the way, sits in the congregation today. (God bless her.) She had told him she was the mother of thirteen children, and he said to me, "Mr. Smith, I took my hat off to her. She was deserving of great honor."

I saw in the press a few days ago a report that there is a union of women, in one portion of Europe, who have agreed that they would give birth to no more children, and members of their organization are traveling among the people teaching this pernicious doctrine, and many have joined the deplorable union. I wondered if they realize that, of all the blessings God had been good enough to bestow upon them, of all the privileges that they might enjoy in this life, they are blindly rejecting the most priceless of all; I thought that, if the Gospel of Jesus Christ could but touch their hearts, if they could comprehend that this is a part of the great plan of our Father, if they could understand that the purpose of their existence in this world is that they might have joy, and that joy could come to them in perfection only by being the mothers of sons and daughters, how differently they would act. No Latter-day Saint

woman, understanding or comprehending the Gospel of Jesus Christ, will refuse the legitimate opportunity to bear sons and daughters in the image of God. No man properly realizing his privileges and opportunities, would do anything to prevent himself being a father in Israel, and having the privilege of rearing and educating children created in the likeness of our Father whom we worship. But our brethren and sisters in some parts of the world fail to understand that, and, in the place of sweet, innocent children, and the prattle and joyous laughter of those of whom our Father has said, "Their angels are ever present with me," we find dogs, birds and cats receiving the affection and taking the place of those jewels that the Lord intended should embellish the crown of every good man and woman in the world, who are capable of being fathers and mothers.

A few years ago a family consisting of father, mother and several children, residing in Bear Lake Stake, took a little child from the orphanage and gave it a home. I have queried what the result would be, and whether it would be satisfactory. Yesterday this same mother came to my house with a little boy, five years old, she had just received from the Orphan's Home and Day Nursery, and was en route to her home with him. That was sufficient answer for me. The first sacrifice has been suitably rewarded and the joy experienced in the development of the first child has opened the door of welcome to another little stranger. I questioned the little fellow, yesterday, as to his knowledge of animals, etc., and learned that he was fond of them. I told him he was going to live

where they had horses, cows, sheep and chickens. His face lighted up and he asked, "Can I have some, too?" in such an eager way that it almost brought tears to my eyes. A new world was opening for him. The narrow limits of the orphanage were stretching out, and he was beginning to realize that there was some place in the world that would be home to him, somebody he could call mother. He was dressed in a nice new suit, and as he stepped aboard the train, in the care of that good woman, I could not but feel that the Lord would accept the offering of the family in opening their home to the little man. I pray that He will bless them for the good they do this orphan child.

Only a few months ago there was brought to this city a little child, whose mother had died and the father was unable to take care of it in a suitable way. The question was raised, "What shall we do with the child?" A daughter of one of the most prominent brethren in the Church, a girl only 17 years old, responded surprisingly. She had no parrot, no dog, no little pet lamb, but she had a number of brothers and sisters whom she had learned to love and cherish. She had been reared in a Latter-day Saint home, and understood the duty of doing good to the children of our Father. She knew what it meant when the Lord said, "Inasmuch as ye do it unto the least of one of these ye do it unto me," and she requested her parents that she might take that little child and care for it until other suitable provision could be made for it. She received permission, and gladly gave her time, day and night, for baby's comfort. That daughter of Zion did something in assuming such a

responsibility that would surely endear her to all good people; and the Father of us all will not be unmindful of her consideration of one of His little ones.

How will those feel who fail to obey that first great command when they stand in the presence of the creator, who says to them, as He said to those in olden times, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." How can they comply with that invitation if they have no children to take to the Father? They must remain childless throughout eternity. They have been blind to their rights and privileges. It is only by a proper understanding of the laws of God, and by compliance with the Gospel of Jesus Christ, only by doing what the Lord has said we should do, that we will enjoy the fulness of happiness that our Father in heaven has promised those who are faithful. I do not feel to censure, but with all my heart I pity the man and woman who grace their home with the lesser animals of God's creation, and keep away from their firesides those angels from His presence who might be theirs through time and through all eternity. I realize there are some men and women who are grieved because they are not fathers and mothers, they are not blessed of the Lord in that particular, they have no children of their own, and by no fault of their own. I believe the Lord will provide in such cases. If they will do their duty in keeping the other commandments, their reproach will be taken away. I raise my voice among the sons and daughters of Zion, and warn you that if you dry up the springs of life and abuse the power that God

has blessed you with, there will come a time of chastening to you, that all the tears you may shed will never remove. Remember the first great commandment; fulfill that obligation.

Are there any here who have no children in their homes? If there are such, I say to you that in the orphanage, near this city, there are, I am told, thirty or forty little children. They are being fed and clothed and kept from the cold, and are nursed when they are sick, but they know not what it is to receive the affectionate embrace of loving parents that most of you have enjoyed. They know not the joy of roaming the fields and woods, and having toys and pets like children who have parents to care for them. Oh, how they would appreciate a real home! There are many childless homes, where the presence of these children would be a God's blessing; and there should be no orphan child depending upon charity in this land. If you have no children of your own, if you realize the admonition of the Savior, then some of you who desire this blessing should reach out your arms and adopt some of these homeless children. And, though they may not prove in all respects all that you could wish, the intent of your heart will be rewarded by the Father who knows your desire to do good. I do not hesitate to say that the blessing that will return to the one whose home is opened to a child without parents will not only be that they will rejoice in the growth and development of that child, but that other blessings of our Father will be added to them in proportion to their good works. If there strayed into your dooryard a fine colt or calf, without an owner, and

no prospect of anybody claiming it would you cast it out? Wouldn't you consider it valuable and take possession. Perhaps it would be worth a few dollars at the most, yet you would rejoice to get it. But if it were an orphan child, a homeless waif, created in the image of God, its spirit begotten by Him, and its possibilities incalculable, would you consider it valuable, and be willing to give it a home? Let me ask you, What is the value of an immortal soul?

I rejoice, my brethren and sisters, that we have the Gospel of Jesus Christ, and I will rejoice more when I learn that we who have ability, we who have opportunity, put into effect the law of God, "Love your neighbor," and prove it by taking the orphans to our homes and providing for them.

Another suggestion: There are some of our people who have no sons to go into the mission field; some whom God has blessed with means and ability, who live in palatial homes and have all the comforts of life, but they have no sons to bear their names in honor in the mission field. My brethren and sisters, look around you, and perchance not very far from your doors there may be a faithful son of some good, noble man and woman who are unable to furnish him means to fill a mission. If you will provide the means whereby that man may go into the world and proclaim the truths of the Gospel of our Lord, and have his faith planted securely in a knowledge of the divinity of Jesus Christ and this Latter-day work, I think the means expended in that way will bring an abundant blessing to you; your compensation will be adequate in the souls brought to Christ.

A sister said to me, not very long ago: "Brother Smith, I have no son, the Lord has not given me any children, but he has blessed me with a little means; if you know where there is a faithful Latter-day Saint Elder who is in need, and who can be helped to fill his mission by a little means taken from my account, it is your privilege to draw on me and help to keep him in the field until he is released." I felt to bless her, because she has a proper conception of the duties of members of the Church of Jesus Christ of Latter-day Saints. There may be others who have no sons in the mission field, and there may be many who could not afford to assist to the extent of keeping one laboring there to teach the Gospel of Jesus Christ for the salvation of our Father's children, but there is another opening for missionary aid that comes to my mind. At Independence, Mo., the old and the new center stake of Zion, the place that God ordained should be a gathering place for the Latter-day Saints, there is a missionary paper printed, and it goes to the people by the thousands every week; it is called *Liahona*, the *Elders' Journal*. It contains the truths of the Gospel, and, like the sacred Scriptures, it bears witness of the divinity of our Lord, the Redeemer of the world, and also bears testimony of the divine mission of Joseph Smith, the Prophet. Perhaps you cannot send a son to the mission field, nor assist some other man's son similarly, but there are few of us who cannot afford to send the little messenger to somebody in the world, that truth may be disseminated thereby, and we may to that extent, have part in the glorious privilege that the Lord has given us to teach the Gospel to His

children who are in the world. I commend it to you, my brethren and sisters. You can contribute in a small way of your means, and you can have a missionary, yea, you can in this way have thousands of missionaries in the field by reason of your contributions, and they will be preaching the Gospel of Jesus Christ to the honor and glory of our Father in heaven.

I rejoice this day to be with you. Let us be grateful for the children God has blessed us with, and let us be grateful for the children that He has blessed our brethren and sisters with, and help to make them great and honorable men and women in the earth, as we desire our own to be. Let us be ever on hand to contribute of our means for the comfort and blessing of the poor, take care of those who are in distress, and ever be ready to minister to those who are in want, for the Lord has said, "Inasmuch as ye do it unto the least of one of these, my children, ye do it unto me." God grant that when we go back to His home we may hear the welcome plaudit: "Well done, good and faithful servant; you have been faithful in a few things, I will make you ruler over many things, enter into the joy of your Lord," is my prayer, in the name of Jesus Christ. Amen.

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
And angels are coming to visit the earth.

Conference was adjourned till 2 p. m.

Benediction was pronounced by Elder Joseph E. Robinson.

AFTERNOON SESSION.

Conference was resumed at 2 p. m.

The choir and congregation sang the hymn commencing:

O say, what is truth? 'Tis the fairest
gem
That the riches of worlds can produce;
And priceless the value of truth will be
when
The proud monarch's costliest diadem
Is counted but dross and refuse.

Prayer was offered by Elder German E. Ellsworth.

The choir and congregation sang the hymn:

O ye mountains high, where the clear
blue sky
Arches over the vales of the free,
Where the pure breezes blow, and the
clear streamlets flow,
How I've longed to your bosom to
flee.

ELDER GEORGE F. RICHARDS.

Progress and glorious destiny of the Church.—Earnestness and zeal of the Saints and missionaries.—Divine assurance that the Church will continue.—The Saints should rejoice, and feel encouraged.

My soul has been filled with exceeding peace during the meetings of this conference. I was thinking, while the choir was singing, how the truths which have been spoken, accompanied by the Spirit of the Lord which has been with us, have fitted into the structure of my faith like beautiful hewn marble into a temple. I have had no occasion to trim off the corners or to reject any of the material. It seems to be a

part of my very being, and I have not been embarrassed by what has been said. I testify to the truth of the things which have been spoken, and stand prepared to defend these principles, knowing that they are eternal truth.

As a people, and as individual members of the Church, we have reason to be very thankful to our Father in heaven for what He has done for us through the Gospel. We have no occasion to be discouraged, but have much to encourage us as individuals and as the people of the Church of God upon the earth. The Lord has fulfilled His promises unto us and concerning His work. Though we may sometimes feel that we are making but slow progress, the end does seem to me to be in sight, and the glorious destiny of this work is assured. True Latter-day Saints have no doubt in their minds in regard to this matter. We have seen this Church grow from its infancy. Seventy-seven and one-half years ago tomorrow marks the date of the organization of the Church of Jesus Christ of Latter-day Saints, in the state of New York, with but six members. She has steadily grown in strength and numbers, in the face of great obstacles, persecution of her members, falsehoods, misrepresentations and vituperations from the pulpit and from the press; all of which, by the way, instead of hindering the progress of this work, at whose helm is God, the Eternal Father, has but given it renewed impetus. I fear when persecutions cease,—when those who are not of us cease to raise their voices and to use their pens against this great work,—that we may become indifferent and forget our responsibilities. I have in remem-

brance the charge which the Savior gave to His Apostles in the primitive Church. We read in John, 15th chapter:

“Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, He may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you.”

In the face of this injunction that the Savior gave His Apostles, that they be bound together in the bonds of love, which is stronger than the cords of death, warning them that the world would be arrayed against them, what may we expect but persecution from the hands of those who are not willing to receive the testimony of the Lord Jesus Christ which we bear to the children of men. Persecution has followed this work all along the line, and this has helped to keep us in the path of our duty. The thing to be feared by this people is that, when such exceeding peace comes in the land and envelops us, we may forget the Lord and our religious duties. I realize that at the present time there is an era of peace, that this people have liberty, such as they have not always enjoyed, to worship the Lord and carry on the work in its various avenues; but I am pleased to note, where I have had experience and association with the Saints in the mission field, and in the Stakes of Zion, that they are not relaxing their efforts. They

are pressing forward with earnestness and zeal, as if to make the best possible use of the time while there is peace; and the spirit of inquiry is spreading abroad through the earth in relation to this people, and the doctrines which they teach. It is manifest in the mission fields, where presidents of missions have their forces better marshalled. New and improved policies have been adopted to get the Gospel before the people of the world. There are perhaps, more inquirers, more earnest investigators of the truth and doctrines of the Gospel than ever before in the history of this Church; and I may say, with equal force and truth, that there are more converts than ever before. This work is making headway in the world, and we are increasing from that source as well as from within. As you heard this morning, from the figures which were presented, there is no people upon the face of the earth so prolific, none who realize so fully the importance of the first great commandment of our Father, that we multiply and replenish the earth, none so faithful in carrying out that and all the other requirements which the Lord has laid upon us. By these means we are increasing in numbers, in strength, and in power and influence at home in the stakes of Zion. As stated, we are also increasing in the world, and having an influence with the people of the world such as we never had before. We begin to comprehend what is in the future for Zion. We begin to realize that what the Lord, through His Prophets, has said of Zion, what she shall attain to in numbers, power, influence, and glory, will indeed be fulfilled. I have in mind a dream which was given by the Lord to

Nebuchadnezzar, king of Babylon, more than six hundred years before the birth of our Savior, and how the Lord, through that dream, and the interpretation which was given by the Prophet Daniel, showed most clearly the destiny of the work which He should commence in the last days. The establishment of this Church, its organization on the 6th day of April, 1830, was the beginning of the fulfilment of that most important prophecy. I think that the Lord had a purpose, a noble and great purpose, in giving to Nebuchadnezzar that dream, and giving the interpretation of it, that we who should engage in that great work might receive comfort through it; and that it might be quoted by us in defense of the principles of righteousness, after the organization of this Church. The Lord tells us, through other prophets of old, that this great work should be established in the latter days. Through Daniel, the Lord made known that He would set up a kingdom that should never be destroyed, a kingdom that should not be given to other people, but it would endure forever, and it is likened unto a little stone cut out of the mountains without hands. This little stone was seen to roll forth and crush to atoms the great image representing the kingdoms of the earth; and it was said that it should roll until it filled the whole earth, there should be no power to stay it. Inasmuch as the Gospel has many times been upon the earth, and as many times taken away because of the wickedness of the children of men, it does seem important that the Lord should give this assurance to His people of the last days, that no more would His Church be taken from the earth, or

given to another people. In this we have great satisfaction and encouragement. Of course, the world does not believe that the organization of this Church is a fulfilment of that prophecy. Neither will they regard the restoration of the Gospel, through the angel Moroni, as a fulfilment of the prediction of John, on the Isle of Patmos, recorded in the 14th chapter of Revelations; when he looked down through the vista of time unto the last days, in reference to which he said:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come, and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

No, the world does not accept that; but what a joy and satisfaction it is to the Latter-day Saints to know that the restoration of the Gospel is a fulfilment of that prophecy, to know that the Gospel did come in the way that the Lord, by the mouth of His servants, predicted and said that it would come. What a joy and satisfaction! We cannot expect the people of the world who reject the simple doctrines of the Gospel, which were enunciated by the Son of God Himself, to accept these prophecies, and their fulfilment in the restoration of the Gospel, and the organization of the Church in these last days. No, but the Latter-day Saints have occasion to be thankful, and to be encouraged because of what the Lord has given us—seventy-seven and a half years of growth; and what a mighty people we have become!

I have in my pocket a clipping from the *Deseret News* of April 20th last, which I wish to read to you. It bears upon this subject, and represents the truth as it is seen abroad:

"MORMONS NOW EIGHTH.

"A Christian Cynosure estimate of the growth and expansion of Mormonism will prove decidedly interesting if not instructive reading at this time, to many people both within and without the Church. It is a well known fact that its membership is increasing in goodly number and that 'the little stone that was cut out of the mountains without hands' is rolling rapidly forward to fulfill the destiny that the Almighty has marked out for it. And the destiny will be reached as surely as the world moves or the sun shines.

"To those members of the Church, if any such there be, who have grown impatient at the thought, that it was not going forward at as high a rate of speed as they in their well-meaning zeal might desire, it is meet that they should remember that seventy-seven years have barely passed since its restoration to earth. To take eighth place among the churches of America, from the numerical standpoint, in an even three-quarters of a century, with the tremendous obstacles it has had to meet, is in our opinion, altogether a remarkable showing. If it shall but continue its present ratio of membership increase it will have moved up to a very commanding position by the time its first centenary shall be celebrated in 1930. Its virility, strength and cohesion are the wonder of thinking men and women through the world. Soon they will learn that it is an American Church in all that the term implies. And when that great truth shall be comprehended we may expect to see a growth that will startle the wise of the earth.

"Apropos of our opening reference to the Christian Cynosure, which is published in Chicago, we call attention to the fact that it bases its statement upon the written report of the chief authority on that subject in the country, and that his comparisons prove Latter-day Saint growth to be far in excess of that of any

other religious organization. Its words are:

"The Mormons, figures of the United States government offices show, are growing very rapidly. The report of Carroll D. Wright, United State Commissioner, shows that they have increased in number during the last sixteen years 138 per cent. That is to say, they have been doubling their number every twelve years. There were 166,125 in 1890. There were 396,354 in 1906. No one other religious body has increased as largely within the same period. They now rank eighth in numbers among the denominations in the United States."

I believe this to be a reliable report, and we may congratulate ourselves, as Latter-day Saints, that we are identified with the most Christianized Church in America, a Church which is destined to be acknowledged as the most Americanized Church in America. Why not? We have the principles of eternal truth, we have the Gospel of the Lord Jesus Christ, and we teach it as He and His Apostles taught it. We have the organization with all the officers as they existed in the primitive Church. We have the authority to preach this Gospel, and minister in its ordinances, for the salvation of the human family. We are here upon the land of Zion—America. Why should not the Church of Jesus Christ of Latter-day Saints be regarded as the most Americanized church in the land? Such is its destiny.

Are there any of us discouraged? Would any of us retrace our steps? Do we desire to go back to the unreliable faith that we had before the light of the Gospel came into our souls? No, verily. Of those who have undertaken to walk the narrow way, up a hilly and thorny path, beset with obstacles of various

kinds, only those have become discouraged who have not the power to deny themselves those things which are in conflict with the teachings of the Gospel, those people who will not accept that which makes men and women Christ-like and prepares them to go into the presence of our Father. Those who become discouraged and forsake this work are usually those who have gratified their passions and desires, until they have lost all the spirituality that was in their souls, and they have no ambition to press on to the goal of glory. Those who have been true and faithful will lay down their lives rather than forfeit these principles, or relinquish the hope they have of obtaining eternal life. The Lord has planted in our hearts a testimony; yea, many testimonies, of the divine origin of this work and of its saving powers, and we doubt not, but we speak of those things of which we know. It is my testimony to you, my brethren and sisters, and friends everywhere, that God does live, that Jesus is the Christ, that Joseph Smith is a Prophet of God, that the Gospel has been restored, and we have it to give to you—yea, those who have authority have it to give freely to all mankind who, with broken hearts and contrite spirits, with faith in God, prepare themselves to receive its ordinances and to live its laws.

God bless you, one and all; may we be kept from all evil, that the Spirit of God may dwell in us, that we may see the beauties of the Gospel, that we may appreciate these blessings, and through faithfulness and obedience obtain eternal life in the end, I pray, in the name of Jesus Christ. Amen.

ELDER ORSON F. WHITNEY.

Reply to Bishop Spalding.—Calumny the cause, persecution the effect.—*Marcus Aurelius and the Christians.*—Charges against the Former-day Saints and the Latter-day Saints compared and refuted.

I trust that while I speak to you this afternoon I shall be aided by the same spirit of wisdom and intelligence that has inspired the utterances of the speakers who have already addressed the conference.

When I gaze upon this immense congregation—a Saturday congregation—and realize that it is only a part—perhaps about half the numbers of the Latter-day Saints who have gathered to their central city for the purpose of attending conference, I am reminded of the words of the hymn, "Zion is growing." The only thing that mars my peace in relation to the matter is the information given by the city press, that some of our brethren and sisters are walking the streets, unable to secure accommodations, even by paying for them, on account of the crowded condition that prevails. I heartily commend the appointment and the labors of the committee whose duty it is to see that this situation is relieved, and hope that none of our visitors, and especially those who have entertained many of us at their homes, may be without food or shelter, through any laxity on our part.

I once heard of a public speaker, who was about to address an assemblage of a mixed character, and was cautioned by the chairman not to speak upon a certain subject, because it would offend a portion of the audience,—the Methodists. "Very well," said the speaker, "I will dwell upon such and such a

theme." "No, that will never do," said the chairman, "that would be distasteful to the Presbyterians." "Then suppose I say such and such things." "No, no, that will not do, either—it might give umbrage to the Catholics." "Well, then," asked the bewildered orator, "what can I say? Whom shall I talk about?" "I have it," exclaimed the chairman; "pitch into the Mormons; they haven't got a friend in town." I do not think any Latter-day Saint can say or feel, at this time, that he hasn't a friend in town. The town is filled with them from near and far. But let none of our brethren and sisters be even tempted to believe that they are without friends in Salt Lake City.

I am now going to read you a selection from a sermon, delivered, so the papers say, at St. Mark's Cathedral, in this city, on Sunday morning, September 22, 1907. The speaker was Bishop F. S. Spalding, and his subject was "The Kingdom of Heaven." I wish, in the beginning, to commend him for one thing; he did not deem it necessary to "pitch into the Mormons" alone; for while he passed some strictures upon us, he also remembered the Methodists, the Christian Scientists, and the Seventh Day Adventists; but he was most severe upon the Latter-day Saints. He said, in part:

"President Andrew D. White, in the introduction to his work on the 'Warfare of Science and Theology,' affirms his most sincere respect, yes, his most reverent belief in the Christian religion; but he has no word strong enough to express his dislike of Christian theology."

I understand the difference between religion and theology to be this—religion is the practice, and theology the statement of the doc-

trine. Bishop Spalding goes on to say:

"This point of view is that of a large number of thoughtful men. The new psychology has given its testimony to the reality of religious experience. All men have a feeling of moral unrest, which they instinctively feel can alone be quieted by making proper connection with the higher powers, is the report of the most prominent investigator. And surely this is good news. It tells us that all men are religious; that even in the breast of the most brutal, the most worldly, there is the germ of that high instinct which binds the creature to his Creator!

"But here comes the necessity of a word of caution, for this religious faculty drives men into excess, it makes them overlap reason and even morality. To the Seventh Day Adventist it presents a petty matter of time as a fundamental of the faith. To the Mormon, it justifies, nay, requires, a social system which strikes death to the center of all social progress, the purity of the family."

I do not know Bishop Spalding, and I do not know that he knows me; but I do know that he does not understand the Latter-day Saints, and does not comprehend their religion. Either this, or he has made a most woeful mistake, in saying, consciously, that which is not true concerning them. I feel a personal regret in this matter, because in times past I have sustained friendly relations with some of the Episcopal bishops. I remember with respect that "grand old man," Bishop Tuttle, who presided over a diocese comprising Utah, and other western parts, for many years. He was an upright and honorable man, and never, to my knowledge, did he utter one word of unkindness towards the Mormon people. I do not know that he ever attacked in any way our religion. He had a big heart and a kindly soul, and he won

the love of the people among whom he labored. I was also friendly with his successor, the late Bishop Abiel Leonard, and in conversing with him on a certain occasion I commended the spirit and conduct of the Episcopal bishops, so far as my acquaintance extended, and spoke particularly of the liberality of Bishop Tuttle. Bishop Leonard replied, "That is a characteristic of our bishops; they are liberal, they are charitable to all." Hence, it is with a feeling of regret, such as one might have in seeing an idol shattered, that I contemplate the unfriendly utterance of Bishop Spalding.

But my personal feelings are of very little moment, compared with weightier considerations that arise. I want to show you some of the more serious effects of utterances of this kind, and I will now read to you a dispatch taken from the *Deseret News* of last evening, the headlines of which are as follows: "Elders expelled from Germany." "Their offense, spreading the Gospel, conducting baptisms and making converts." "Their names are not given." "They were arrested and summarily taken under guard to the frontier." "Thousands of native members of the Church have been subjected to various police hindrances." And then follows the dispatch:

"Dresden, Saxony, Oct. 4. Three American Mormons have been expelled from Germany, as the result of persisting, despite final warnings prohibiting them from spreading the propaganda, in conducting river baptisms and making converts. They were arrested and summarily taken under guard to the frontier. The Imperial authorities decided in 1903, that it was not desirable to allow Mormon agents to continue their activity in Germany; but, owing to the representations of the American embassy in Ber-

lin, and Chief Missionary Cannon, whose field of activity was Central Europe, with headquarters at Berlin, the foreign office allowed the Mormons a month in which to settle their affairs and leave the country. There were at that time fifty or more missionaries in the various states in Germany, and the grounds for their expulsion were teachings contrary to public morality.

"It was also agreed with Mr. Cannon that all the Mormons who were American citizens should discontinue presenting their doctrine in Germany. The German converts, of whom there were thousands, and who continued to follow their faith under native pastors, were subjected to various police hindrances. Mr. Cannon moved his central European headquarters to Switzerland, and it is understood, has since returned to Salt Lake.

"It is now presumed his successor is re-entering the German field for Mormon missionary work from which formerly many women converts were sent to Utah."

I place these two newspaper reports side by side—the sermon of Bishop Spalding on one hand, and the expulsion of our Elders from Germany on the other; and I say that they sustain to each other the relation of cause and effect. Not these particular instances, perhaps, but the classes of events to which they respectively belong, represent that mutual relation.

We do not marvel that partisan newspapers, having political ends to subserve, make a business of misrepresenting the majority of the people of Utah. We are used to such things. We do not expect anything else from newspapers of that class. But surely we have the right to expect better treatment from men who profess to be followers of the Son of God, and who call themselves bishops of the Christian church. Men who claim to be shepherds over the flock of Christ, and whose mission is the salvation

of souls, have no right to foment mobocracy and murder, or cause the expulsion of unoffending missionaries from the nations.

Perhaps you think my language rather lurid when I speak of murder, as one of the possible consequences in such cases. I want you to understand that I am speaking by the record. Not in one instance, nor in two or three only, but in many, have the falsehoods generated in Utah and scattered broadcast over this nation and over the world, resulted, not only in persecutions of a petty character, but in the murder of innocent men, in the shedding of blameless blood, that will rise to judgment against those responsible for the fulmination of such calumnies.

And yet these things, grievous as they are, do not much astonish the Latter-day Saints. Mormonism, if it tells the truth concerning itself, is the religion of Jesus Christ, and this is the dispensation of the fullness of times, when God has restored, by the ministry of holy angels, that ancient gospel, which was framed in the heavens before the world was created, as the means of man's salvation; and it has been revealed to man, in a series of dispensations, reaching from the days of Adam down to the present time. It is the same religion that Jesus introduced and died for; the same that His Apostles preached under His direction, and for which they laid down their lives. It has come back to the earth, with the same promises and the same powers that characterized it anciently, including the promise that "all who live godly in Christ Jesus shall suffer persecution." Therefore we are not much surprised (though we may be made to grieve) that the Latter-day

Saints should have inherited, as a legacy from the past, similar persecutions to those suffered by the Saints of former times.

And now I desire to read another selection, showing the experiences of some of the early Christians during the days of the Roman empire. The book I have before me is a volume of the "Beacon Lights of History," by the late Dr. John Lord, who, in his lecture on Marcus Aurelius and the Glory of Rome, says:

"The only stains on the reign of this good and great emperor—for there were none on his character—were in allowing the elevation of his son Commodus as his successor, and his persecution of the Christians. It would have been wise for Aurelius to have selected one of the ablest of his generals, or one of the wisest of his senators, as Hadrian did, for so great and responsible a position, rather than a wicked, cruel, dissolute son. * * * For five reigns the empire had enjoyed peace and prosperity. For five reigns the tide of corruption had been stayed; but the flood of corruption swept all barriers away with the accession of Commodus, and from that day the decline of the empire was rapid and fatal. Still, probably nothing could have long arrested ruin. The empire was doomed.

"The other fact which obscured the glory of Marcus Aurelius as a sovereign, was his persecution of the Christians,—for which it is hard to account, when the beneficent character of the emperor is considered. His reign was signalized for an imperial persecution, in which Justin at Rome, Polycarp at Smyrna, and Pontianus at Lyons, suffered martyrdom. It was not the first persecution. Under Nero the Christians had been cruelly tortured, nor did the virtuous Trajan change the policy of the government. Hadrian and Antoninus Pius permitted the laws to be enforced against the Christians, and Marcus Aurelius saw no reason to alter them. But to the mind of the Stoic on the throne, says Arnold, the Christians were 'philosophically contemptible, politically subversive, and morally abominable.' They were regarded as statesmen looked upon the

Jesuits in the reign of Louis XV, as we look upon the Mormons,—as dangerous to free institutions. Moreover, the Christians were everywhere misunderstood and misrepresented. It was impossible for Marcus Aurelius to see the Christians except through a mist of prejudices. 'Christianity grew up in the Catacombs, not on the Palatine.' In allowing the laws to take their course against a body of men who were regarded with distrust and aversion, as enemies of the state, the emperor was simply unfortunate. So wise and good a man, perhaps, ought to have known the Christians better; but, not knowing them, he cannot be stigmatized as a cruel man."

This, as you will observe, is in the nature of an apology for the emperor who, good and great though he was in many respects, failed for some reason to acquaint himself with the true character of the people called Christians, who were everywhere spoken evil against; and he therefore allowed matters to drift—allowed the laws enacted against an innocent people by his wicked predecessors to be enforced; and thus came the stain upon his administration which our author justly deploras. Marcus Aurelius knew no more about the true character of the Christians and their religion, than Bishop Spalding seems to know about the Latter-day Saints and their faith; and this is the most charitable construction that can be put upon his act. But why did not the Roman emperor make himself acquainted with the people whom his officers were cruelly persecuting, even unto death? Why do not our modern Christian ministers, if they desire to tell the truth about the Latter-day Saints, acquire correct information concerning them before committing themselves to reckless statements like the one I have quoted? There

is some excuse for men in the far east, or west, who read nothing but libelous newspapers that misrepresent the Mormon people, or who have heard nothing but the scandalous and false stories that are the stock in trade of most of the ministers of Christendom in relation to Mormonism—there is some excuse for these men, who stand off at a distance and pelt us with stones; but what excuse can be offered for those who will take up their abode in the very midst of this people, mingling with their Mormon neighbors, meeting them every day upon the street, or in public halls, and even visiting them in their homes, having every means of acquainting themselves with their lives and characters, and who will then revamp the old, stale, worn out stories and cant phrases, brought with them, perchance, from the hot-beds of anti-Mormonism abroad? You would think that fair and honorable men, who had formed incorrect theories regarding the Mormons, when confronted with the facts, would abandon their theories, or modify them in order to be in harmony with the truth. But no, rather than do that, there are some who would bend and distort the facts, and try to make them conform to their false notions and preconceptions. I do not know whether Bishop Spalding is a man of that kind or not. But either he did or did not know what he was talking about, when he made the statement that the religion of the Church of Jesus Christ of Latter-day Saints “justifies and requires a social system that strikes death to the center of all social progress, the purity of the family.”

The charges preferred against the Latter-day Saints are precisely the charges that were urged against

the early Christians, who, as our author truly says, “were everywhere misunderstood and misrepresented.” The Christians were regarded as “philosophically contemptible, politically subversive and morally abominable;” and this is the substance of the indictment brought against the Saints of latter-days. I propose to answer these charges *seriatim*:

First,—let me ask, what is meant by philosophy? The great Emerson, himself a philosopher, says: “Philosophy is the account which the human mind gives to itself of the constitution of the world.” If you will consult your dictionaries, you will find that philosophy also means the search for fundamental truth, and the philosopher is therefore a seeker after fundamental truth. Measured by this standard, Mormonism admirably answers the description. That is just what we hold it to be,—fundamental truth; and Joseph Smith answers the description of a philosopher, a seeker after fundamental truth. He was disgusted—long before Andrew D. White’s day—with the unphilosophical theology of the churches of Christendom. He was confronted by those old traditions, musty with the ages, which had come down to modern times, demanding that men believe in a God who is one and yet three, three and yet one, defining Him as merely a spirit, impersonal, incomprehensible, without body, parts or passions, and declaring that he made man and woman, and the earth, and all that it contains, out of nothing, and made them to save half of them, and damn the other half, regardless of their merits. This was the God of the Christian world, which was all split up into fragments, its sects contending

with each other, and in conflict with each other's claims. Joseph Smith, a reader of the Bible, a seeker after fundamental truth, desired to know which of all these contending churches was the true church of Christ. He was philosophic enough to determine for himself that they could not all be true, that God was not the author of confusion, and he made his first oral prayer to Deity in an attempt to learn which church and which religion were the church and religion of Christ. The Lord answered his prayer, and gave him more than he asked. He had only sought to know which of all the churches was the true one, and was told to his surprise that the true Church was not then upon the earth. God came to him in person, with His Son Jesus Christ, and forever shattered the false notion that the Father, Son and Holy Ghost are one in person, and that God is only a spirit, an atmosphere or essence, filling the immensity of space, an immaterial influence, that

"Warms in the sun, refreshes in the breeze,
Glow in the stars and blossoms in the trees;
Lives through all life, extends through all extent,
Spreads undivided, operates unspent."

Joseph Smith said, "I saw two glorious personages—the Father and the Son. They were in the form of man, and they spoke to me." That was the greater part of the revelation embodied in Joseph's first vision; for it restored the lost knowledge of the true God, after which the world, with its vain philosophies, had been groping for ages. It revealed anew the sublime fact that man is verily the child of Deity, and can become, by

development, like unto his Father and his God. It taught the great truth that man is divinity in embryo, and capable, by education, through human experience, and by obedience to the principles of eternal progress, of rising to the plane whereon stands the Universal Father, who desires to make His children equal with Himself, and to put into their possession all things. What is there unphilosophic about it? What is there contemptible about it? What is there unreasonable about it? You earthly parents expect your children to become men and women like yourselves. You know that it is only a question of time, when, if they live, your little toddling children will become men and women, and will marry and have children of their own. Why, then, should it be deemed unphilosophic for man, the child of God,—man and woman, male and female,—to become like their Father and their Mother in heaven? We are at the defiance of the world to prove this doctrine unphilosophical.

Our system "strikes death to the center of all social progress," does it? Why, the Gospel in which we believe was instituted for man's eternal progress. Joseph Smith declared that God, in the beginning, finding Himself in the midst of spirits and glory, because He was more intelligent, saw proper to institute laws whereby the rest might advance like Himself. That is the purpose of the Gospel, the system now called Mormonism. It stands for progress, through time and in all eternity. Unphilosophic, is it? Let us see. Emerson says again: "Plato is philosophy, and philosophy Plato, at once the glory and the shame of mankind, since neither Saxon nor Roman have

availed to add any idea to his categories. No wife, no children, had he, and the thinkers of all civilized nations are his posterity, and are tinged with his mind." Now, what does Plato say regarding the origin of all things? To the study of nature he prefixes this dogma: "Let us declare the cause which led the Supreme Ordainer to produce and compose the universe. He was good, and he who is good has no kind of envy. Exempt from envy, he wished that all things should be as much as possible like himself. Whosoever, taught by wise men, shall admit this as the prime cause of the origin and foundation of the world, will be in the truth." So says Plato. Note the similarity in the thought of the Greek philosopher, and the thought of the American prophet. Plato says that the Supreme Ordainer wished that all things should be as much as possible like himself, and therefore He produced and composed the universe; Joseph declares that God, in the beginning, surrounded with spirits and glory, saw proper to institute laws whereby the rest might have a privilege to advance like Himself.

But perhaps you think Joseph Smith was a plagiarist, that he was merely echoing the thought of the ancient philosopher. Not so. Joseph Smith was not acquainted with Plato. We have no evidence that he had ever read the writings of that great thinker. But Joseph recognized that the source of all truth is one, as the source of all life is one; and that even as the light, which illumines the day and the night proceeds from the sun, so all truth, by whomsoever received, at any time, proceeds from that God who is the personification of eternal

truth. Joseph was no more a plagiarist of Plato, than Jesus was a plagiarist of Confucius, who declared in a negative way the principle of the Golden Rule, two or three centuries before Jesus affirmed it. All we can say of such things is that our heavenly Father gave to Confucius, the Chinese sage, a glinting of the same light that dwelt in His son Jesus Christ, in whom was "the fulness of the Godhead bodily." In like manner, the same Being who inspired Plato the Greek, chose Joseph Smith the American as His prophet—the prophet of the last dispensation, and revealed to him anew the eternal, fundamental truth, the heritage of all the ages.

The Christians, in the next place, were regarded as "politically subversive;" that is, they were accused of designing the overthrow of the State. Their great Apostle, Paul, had declared that the "powers that be are ordained of God; wherefore let every man be subject to the powers that be, until He comes whose right it is to reign." But this did not avail them. They were still "disloyal," still "enemies of the State." Though innocent, they could easily be slandered, and when a cruel Roman ruler, anxious to cover up his crimes, to divert from himself public censure, accused the Christians of burning Rome, and of seeking to undermine the empire, his word was taken, the plea of the innocent was set at naught, and they were murdered by hundreds and by thousands. They were burned as torches in the gardens of the Roman emperor; they were flung to wild beasts in the arena; they were stoned to death; they were dragged at the tails of wild horses until life was extinct. They were "enemies of the State," be-

cause, forsooth, a monster named Nero had so declared, and he was the emperor of Rome, sitting on the summit of political power. But the charge against the Christians was as false as the hell in which it had its origin, a hell that will receive into its fiery embrace those who put to death the Saints of God in all ages. It was a wicked lie. And the charge made today, that the Latter-day Saints are enemies of the State, that they seek to undermine society, that they are disloyal, treasonable, rebellious, and that they plot for the overthrow of free institutions,—this also is a lie, a lie so black, so infamous, that no language is capable of characterizing it. Our religion is against everything in the nature of treason, disloyalty, anarchy or rebellion. The Gospel we preach is “the perfect law of liberty.” Joseph the Prophet, in the Articles of Faith, accepted by this people as their rule of guidance, emphasizes Paul’s teaching, and enjoins upon us to be subject to the powers that be, until He comes whose right it is to reign. I could, if there were time, quote from the Book of Mormon, from the Doctrine & Covenants, from all the revelations to Joseph Smith, enough to make a volume, in support of the assertion that the Mormon people are the friends of law and order, friends of the Flag, and of the Constitution of the United States, which they deem heaven-inspired. I could cite many of the sayings of the Prophet (who was accused of trying to make himself a king, but whose last and crowning act was an endeavor to become the President of the United States,) to show that he desired the glory of his country, the extension of the Union; that he was a true and loyal

American, one who loved American institutions, and predicted a day to come when the Latter-day Saints would save their nation, at a time when treason and anarchy would be plotting against and aiming at its life. But time will not permit, neither is it necessary.

Let us come to the third count of the indictment. It was said that the Christians were “morally abominable.” Just as now it is alleged that the Latter-day Saints justify and even require “a social system that strikes death to the center of all social progress, the purity of the family.” Because of such false charges, made by men of character and prominence, our missionaries are hindered in their sacred work, and expelled from the confines of the nations, their fields of labor. The world has been made to believe that we are a corrupt people, and that we send our emissaries forth for the sole purpose of converting women and dragging them down to degradation. The truth is, that the Elders are sent to preach the Gospel—faith, repentance, baptism, and the gift of the Holy Ghost. They put forth no special effort for the conversion of women. If more women than men have joined the Church of Jesus Christ of Latter-day Saints,—though that is a question; but even if it be true, it is only because women are naturally more religious than men—better than men, purer than men; and being purer, they are more susceptible to spiritual influences; the inspirations that come from heaven; and this is the reason why more of them are converted. The Gospel is preached not to any one class, but to all classes, and to both sexes, and the Elders are under obligations to baptize all converted souls who

come unto them, except certain ones—and who are they? Women whose husbands, and children whose parents, object to their baptism into the Church. These are among the strict instructions given to our missionaries; not to baptize any married woman without the consent of her husband, nor any unmarried girl, under age, without the consent of her parents. If husbands or parents object, theirs must be the responsibility. It is not true that the teachings of our missionaries are against public morality, or private morality. It is a falsehood, and it had its origin here in Salt Lake City, in the utterances of such men as the Episcopal bishop whom I have quoted, and in the fulminations of a political and partisan press, bent on the accomplishment of certain selfish ends.

"Purity of the family," indeed! I know something about Mormon families. I have not lived fifty years in this community for nothing. My father was the head of a Mormon household, and I know whereof I speak, when I tell you that he was a pure and a noble man, who taught his family to be honest, truthful, and virtuous. His wives, my mother and my other mother, the second wife, taught their children the same principles, and both were good, pure, honorable and virtuous women; and the family life was pure. I mention my father's family because I know it better than any other. It is but an instance, however, a sample of hundreds and thousands of the families of this people. What about the family of President Smith? He said, at Washington, that he was proud of his family and of every one of his children. He is not alone in that pride. It is an honest pride.

We are all proud of the family of President Joseph F. Smith; they are exceptionally moral and clean; not a black sheep in the flock; pure-minded, honest, virtuous boys and girls, worthy of their noble father and of their pure and noble mothers. We join with the President in saying, we are proud of every one of his children, and will be, so long as they follow in the footsteps of their faithful parents, so long as they serve God and keep His commandments, and remain as pure and virtuous as they are today. And his family does not stand alone. There are others. The families of President Brigham Young, Heber C. Kimball, Daniel H. Wells, Wilford Woodruff, John Taylor, George A. Smith, the Grants, the Pratts, the Snows, the Richardses, the Cannons, and hundreds of others might be named. Here and there a black sheep, it is true. But have Christian families none such? Are the Gentile families without spot or blemish, that they can cast the first stone? The great majority of the grown children of Mormon parents, even those born and reared in the midst of so-called polygamous influences, are exemplary men and women. They were taught from their mother's knee that next to the crime of murder is the sin of unchastity. There are family prayers, morning and night, in these households; they are a church-going people; they serve God, mind their own business, and make sacrifices at home and abroad for the preaching of the Gospel and the conversion of souls to the truth. You cannot tell me anything about "the purity of the family" in the midst of Mormonism.

I hope Bishop Spalding did not know that he was misrepresenting

us. If he did know it, I hope that he and his class will repent, lest, perchance, through their misrepresentations, innocent blood may be found upon their skirts at the Day of Judgment. If God judges this world—and He says He will—upon the principle of “whatsoever ye do unto My servants ye do unto Me,” then beware! “Touch not Mine anointed, do My prophets no harm.” If you should cause the death of a servant of God in the discharge of his duty, better, far better, that a millstone were hung about your neck and you be cast into the depths of the sea! If the bishop did know, and purposely misstated the character and spirit of the Mormon people, let me in all charity commend to him those words of the wise Solomon: “These six things doth the Lord hate, yea, seven are an abomination unto Him: a proud

look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and him that soweth discord among brethren.” But if he did *not* know what he was talking about, then I respectfully commend to him those other sayings of the sapient man of old: “With all thy getting, get understanding,” “He that judgeth a matter before he heareth it, is not wise.” Amen.

Elder Elihu Call effectively sang the tenor solo, “Abide with me.”

The choir and congregation sang “The Doxology.”

Conference was adjourned until Sunday, Oct. 6th, at 10 a. m.

Benediction was pronounced by Elder Joseph A. McRae.

THIRD DAY.

Sunday, Oct. 6th, 10 a. m.

Conference was called to order by President Joseph F. Smith, and he announced that, as the Tabernacle could not accommodate all who desired to be admitted, an overflow meeting would be held this morning in the Assembly Hall, under direction of Elder George F. Richards.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

Prayer was offered by Elder Nephi Pratt.

The choir sang the chorus, "Rouse oh ye mortals, the dawn is near."

ELDER REED SMOOT.

Medical fakirs, and other traveling quacks.—Serious danger in use of patent medicines.—Denunciation of speculation and debt.—Prevailing indifference concerning religion.—Appreciation of parents, wives and husbands.

I had hoped that someone else would be called upon this morning to speak at the opening of this meeting. On account of my having been absent the two days previous, I felt that I would like to hear at least one of the brethren speak, so that I could get the spirit

of the conference. I shall claim an interest in the prayer that was offered by Elder Pratt, that the same spirit may influence the speakers to-day that directed them in the meetings held before.

In these general conferences we gather from all parts to sustain the authorities of the Church, to receive instruction, counsel, and admonition, to speak of God's goodness and mercy unto us, and testify of the restoration of the Gospel of Jesus Christ. While traveling through the stakes of Zion we sometimes see errors and wrongs that exist among the people, and we try to call attention to them in the spirit of counsel, and by way of advice—not in a spirit of fault-finding, but for the purpose of bettering the condition of the people as a whole. I have not had time to read the papers giving a synopsis of remarks made by the brethren, but I do feel, this morning, like calling attention to some things needing correction that I have noticed, concerning which it would, perhaps, be proper to counsel you who are present, and through you other members of the Church, to see that in the future there is a change made respecting the points I may mention.

I want to speak, for a short time, upon fakes and fakirs. I am led to speak on this line because of the fact that, not long ago, in one of the counties adjoining this, in a town inhabited almost entirely by Latter-day Saints, there came in

the midst of the people—heralded by newspapers—a man claiming that he was the greatest doctor in the world. He was a phenomenon. He had such great wisdom that he could cure all the ills that mankind is heir to. He was well dressed and looked like a gentleman. One of the first things he did on arriving in the town was to hire the brass band, for the purpose of drawing a crowd and preceding his carriage to all meetings. He went to one of the business corners of the city, where a little stand was erected, and in order to hold the crowd until he could convince some of them that they had worms, or something worse, he had three or four niggers sing songs—by the way, I have been told that the niggers furnished the best part of the entertainment. He got the people worked up to such a pitch, by his vivid description of various horrid diseases and their symptoms, that it was not a question among his credulous hearers as to whether they were sick then, but that perhaps they would be at some future time. He gathered in money by the thousands, from the sale of his medicine. When interest lagged, as after a few days it did, he advertised in the papers that he was going to throw money broadcast upon the streets of the city, to be picked up by the people that followed his carriage to the lecture platform. I say to you, my brethren and sisters, that I was humiliated to see crowds following the man. He held before him a little valise containing a great many pennies, a few quarters, and perhaps one or two half dollars; and every three or four rods, as he went down the street, he would take a handful of copper pennies and throw in the midst of the people.

After the crowd had scrambled for these copper pennies, I saw women coming from the midst with their dresses torn, and children almost maimed. I was astonished, and wondered what the people were thinking of, and I resolved to speak of it in public the first chance I got. I was told, by one of the officers of the city, that one evening this man sold bottles of his medicine as fast as four men could hand them out, individuals almost climbing over one another to get it, and the fakir sold over \$600.00 worth; the people were almost as eager to purchase it as they were to pick up the copper pennies from the dust of the road. My brethren and sisters, I strongly denounce this as wrong; and I hope that such a sight will never again be seen in Utah. No fakir in the world ever gave people something for nothing. My counsel to the people is that, if any are sick, and have not faith enough to be cured by administration of the Elders of the Church, send for a doctor that you know and get his advice, one who lives in the community where you live and has a reputation to maintain.

We also have eye doctors, so-called, traveling among us. I remember, years ago, meeting one in a little town in the southern part of Utah. I knew the man well; he was a resident of Idaho, and a blacksmith by trade. I was surprised to see him there, and asked him what he was doing away down in the southern part of Utah. He told me that trade had been rather dull and he thought that, perhaps, he could make more money, and make it easier, by selling spectacles to the people than by following his trade. "Well," I said, "Heber you are not a doctor; you know nothing

about the eye; aren't you afraid that you are going to injure somebody's eyes by selling spectacles that you know nothing about, especially when you can not fit them properly?" "Oh," he said, "Brother Smoot, they will never hurt anybody; they are only common window glass; they cost only thirty-six dollars a gross." He told me how he proceeded in selling these spectacles. He would go into a town, and the first place at which he would call was the residence of the Bishop of the ward; and if he succeeded in selling the Bishop's son or daughter a pair of spectacles, his spectacles would immediately become popular in the neighborhood. He found hundreds who imagined that their eyes needed doctoring, and that spectacles were absolutely necessary. I could say more along this line, but this will suffice.

There is another objectionable thing to which I desire to call your attention—that is patent medicines. I wish to say, however, that since the pure food law passed people are somewhat protected, and conditions are considerably better. I have a list of positively dangerous patent medicines, published by a man who has taken great interest in the subject. This man warns the people against the use of patent medicines; and he names the ingredients of many that are well known and popular, showing that they contain drugs seriously injurious to the people using them. You are familiar with "Mother Winslow's Soothing Syrup," a decoction that soothes the baby to the grave, so slowly, but oh, so surely. "Peruna," "the booze medicine," as it is called, is another well known. I haven't the time now to enumerate the long list that he warns the people of this coun-

try against buying or using. I wish to say here today that I hope the Latter-day Saints will let such stuff alone.

There is another evil that I want to call your attention to, because I see it so plainly, not only in this part of the land, but all over the country, and that is over-speculation. I am not going to say that you must not deal in stocks, or that it is not your prerogative and right to buy anything on earth you wish to; but I do assert that there is too much speculation in stocks, most of the transactions being on margins, and there is a reckoning day coming as sure as the sun will rise tomorrow morning. If you have the money, buy what you feel it is proper for you to do, but don't jeopardize your good name nor your credit; don't jeopardize the good name or the credit of a friend for the purpose of speculating in any kind of stocks. Now, I might continue on this line, and preach a sermon about the evil of debt; such advice is always good, always timely, and it does seem to me that, at this particular time, it is proper to counsel the people to keep out of debt, and, if in debt, to get out as soon as possible.

On the train the other day, coming from New York, I met a gentleman, and, in conversation with him, the question of religion came up. He, I believe, is a type of millions of men. He was indifferent to all kinds of religion, and had little use for creeds; his attitude convinced me that the sin of indifference is one of the worst things we have to contend with today. Every missionary who goes into the field, everyone who travels upon the railroads in any part of this country, encounters this prevailing sin of in-

difference. We see it even in our communities and, I might say, on all hands. This man told me he believed that, as long as he had strength of body and vigor of mind it was his duty to provide for his wife—she was all on earth that is dependent upon him, he having no children—and surround themselves with all the luxury and comforts possible to attain. Said he, “After my strength is gone, when I am old, then is time enough to take up the question of religion.” I never could believe in this doctrine, the next thing to death-bed repentance, nor do I see how any sane man can believe it. This man believed it was improper for him to use any influence whatever to induce people to study religion; and I quietly suggested to him that I had doubt as to whether he had the right to claim to be a Christian. He shied at that, but reminded me of the boy who summed up his father’s religious standing in these words: “Yes, Dad’s a Christian, but he does mighty little at it.” That is the way with the world today; many millions claim to be Christians, but they do “mighty little at it.” They will wake up some time and find it is too late, that procrastination has cost them dearly in this life, and I have no doubt will seriously affect them in the life to come. There is nothing that steals man’s time, his talents, his vigor, his energy, even his prospects of salvation, in greater degree than the crime of procrastination. Procrastination means making an appointment with opportunity and then asking her to come around some future time. My brethren and sisters, I hope that whatever good we undertake to do we will do it with all our hearts. Let us give the best part of our

lives to the service of God. I take the view directly opposite to that expressed by this man. I think that the time to give God the service He desires of us is when we have the full strength of our bodies and all the vigor of our minds.

I desire to advise my young brethren and sisters to be faithful to their fathers and mothers, not only to honor them as such, but let me ask you to make life just as easy for them as you can, and to do it now. Don’t wait for some future opportunity; I know from personal experience what that means. I used to build air-castles, and the trouble with them was that they were always built in the wrong direction—I tried to construct them from the top to the bottom, instead of from the foundation to the top. While a boy, I was always anticipating the time when I could take my mother back to old Norway, the place of her birth, back to the old homestead, and show the people there what the Church of Jesus Christ, “Mormonism,” had done for her. I dreamed of the day when that pleasure would come to me and to her; but I left it until too late—my mother passed to the great beyond, and my desire was not accomplished. Perhaps every boy and girl builds a similar style of air-castle; they think of what they will do for their parents, when they are able to, at some future time. My advice, my young brethren and sisters, is, Don’t wait, but do whatever you can to make life happy for them as soon as you can. If you don’t take your parents on a journey, you can do a thousand and one other things that will help to make the path of father and mother easier, and thus bring joy and peace to those who gave you birth.

I rejoice in the growth of the work of God. I rejoice in seeing the baptisms increase as they are doing in all parts of the missionary field. It is true that many people are opposing the Church, but the Church is like the mustard tree, the more you kick it the more the seeds spread. If people wish to oppose the Gospel of Jesus Christ, let them oppose it, it is their loss; but as sure as God lives it is true, and He will see that this work goes on to final victory.

I wish to say to you husbands and wives, be considerate of each other in your homes, be appreciative, and speak all the good you can of each other. Husbands, tell your wives how much you esteem their labors in the home; wives tell your husbands how interested you are in their struggles. A little praise in this life is a very good thing. I would rather have a single flower given to me in life by a friend than I would have my coffin banked with roses. Fathers, stop and observe the constant labors of the mother, day in and day out, year in and year out, consider how she has helped you to make the home, and sustained the trials of motherhood, and then don't be afraid to tell her you appreciate all, don't leave it until she is on her death bed. And so I might say to the wife: be interested in what your husband is doing; encourage him along the line that he is laboring. If you mutually do this, you will love one another better, there will be a stronger bond between parents and children than if you neglect these courtesies and leave things to be taken for granted.

I ask the blessings of our heavenly Father upon the people as a whole, and upon His Church. May the Church grow and increase, even

as fast as the Father would have it. This with all other blessings that the Father sees the people need, I pray for, in the name of Jesus Christ. Amen.

Elder John W. Summerhays and Noel S. Pratt sang, as a duet, the hymn beginning:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day
Majestic rises on the world.

ELDER DAVID O. M'KAY.

Futility of efforts to prevent the growth of the Church.—True growth the result of healthy conditions within.—Spiritual disease acquired by evil doing.—The true Latter-day Saint home.—Each individual a vital part of the Church.

My brethren and sisters: To face this vast assemblage this morning makes me tremble. I believe I can sympathize, now, with a four-year old boy who was asked by a magician to come up on the platform, and who became quite overwhelmed as the magician apparently took from the little boy handkerchiefs, watches, eggs and other miscellaneous articles. When he got back to his parents and friends he was asked how he felt. "O my!" he said, "I just shivered." Well, I "shiver" when I am called upon to face an audience of Latter-day Saints, not from fear of my brethren and sisters, because I look upon them as dear friends and sympathizers, but I tremble because of the responsibility that I feel in this position, realizing my inability to sustain that responsibility without their aid, and without the inspiration of the Almighty. So I tremble, this morning, and pray for your as-

sistance and for the same spirit that has prompted the remarks throughout this conference.

I am thankful, and my heart is made glad, when I listen to the reports and testimonies concerning the growth of the Church of Jesus Christ; and I rejoice more when I realize that this is a true growth—that the Church is growing *from within*, in harmony with natural law and with the spiritual law. It is not a spontaneous outburst of enthusiasm, it is not made to appear large by any outward sign. As I have just said, the Church is growing from within; and that is the condition that makes my heart rejoice this morning. When I listened to the reports of our enemies' attacks upon us, I thought: how futile all their efforts will be, if we but remain true to the Gospel of Jesus Christ. I picture the Church as a mighty oak, against which little boys throw mud, covering the bark, and sometimes injuring the leaves; they even use their pen-knives in an attempt to chop down the tree. At worst, they only riddle a few leaves and besmear the bark. In a few days, the mud is all gone, the rains have washed it off. The life of the oak has pushed out new bark and new leaves; and the mud, which defaced only the outward part, is all gone. Why? Because the life of the oak was untouched, and it had the power within it to throw off those excrescences thrown upon it by thoughtless boys, or malicious youths. So it is with the Church—calumny cannot hurt it, if it is pure within. We are told that "He who steals my purse steals trash, 'twas something, nothing; 'twas mine, 'tis his, and has been slave to thousands; but he who filches from me my good name robs

me of that which naught enricheth him, but leaves me poor indeed." But we are poor only in the fact that he has injured or robbed us of our reputation, or good name. If we are true within, if our souls are unimpaired, if we remain steadfast to the integrity of our lives, to the Gospel, we are just as pure, and as strong, and as rich in the eyes of God, who sees the heart and judges therefrom.

My brethren and sisters, this feeling, this desire to be all that the Gospel would have us become, is what I would like to speak about this morning; that the true life within is what we should put forth efforts to protect. No matter what a man is thought of by his fellow men, as Brother Grant intimated yesterday, if he is true, God is his friend, and he is rich indeed. In the twelfth chapter of First Corinthians, the Church is compared to a person. We are dual beings; our body, the outward part—the temple, if you please; the spirit within, the true life. So, the apostle says, is the Church:

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member but many. . . . If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Nay, much more, those members of the body, which seem to be

more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness. . . . And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular."

I like that comparison because it suggests the element I mentioned in the beginning: true growth. Take one's body, what does it need? When is it in good condition? I have here a selection from the work of Everett Hale, in which he mentions our physical needs; he says:

"The peril of this century is physical decay. This peril is gravely eminent with respect to all who dwell in our great cities. All the conditions of life in the modern American city favor it, wealth or the accumulation of the wherewith to gratify the desires is the great incentive of our contemporaneous life, and under its fevered stimulation, vast numbers of men and women, utterly careless of the body's needs or demands, struggle in the great conflict, and eventually go down victims of the unchangeable law of Nature which decrees that the fittest shall survive; and all these weak persons, who succumb to the inevitable before they have reached the ultimate span of life, bear or beget children who are weak in proportion as their parents were weak, and these children, not possessing strength, resisting power and vitality, succumb quicker than their forbears. There is a great natural truth, universally demonstrated, with regard to the various forms of living organisms, and that is when all the functions of the body work together harmoniously—such as the digestion, the respiration, the circulation and the excretion, there is found a normal, strong, healthy organism, capable of existing under conditions that would mean the quick dissolution of one in which there was a derangement of the natural functions."

How much more beautiful is that woman who has natural beauty

because of true growth, because of the working harmoniously together of all the organs of the body to foster and build up the demands, the needs of nature, than she who plastering the outside, tries to get beauty from without. The latter cannot be compared to that beauty which comes from true growth, and which results from the healthy condition of every organ of the body. How strong is that man, how admirable in structure, who has health throughout his body, whose organs are in good condition! The healthy man, who takes care of his physical being, has strength and vitality; his temple, if you please, is a fit place for his spirit to reside in. There are many things that attack the vitality of the body. We expose ourselves to disease; it gets into an organ that is somewhat impaired, then the ravages of disease weakens that and impairs other organs, the result being that the body succumbs to the attack. Only the other day, a brother and I were called to administer to a woman, a mother. Two weeks ago she was healthy and strong, a beautiful young woman. She exposed herself—not needlessly either—by going to a place where the water was impregnated with typhoid germs. Those germs entered her system, and attacked the organs of her body. One organ after another became impaired and deranged, and when we reached her bedside we found that she was literally poisoned by the ravages of that disease. If you had heard her husband's prayer, as he knelt by the bedside, pleading with God to abate that fever, to restore his wife to him and to the two little children, your hearts would have been touched as ours were, and your faith would have

been exercised, as ours was, that she might be restored, the ravages of the disease be counteracted, that she might again enjoy good health and strength.

Bodily ailments deprive us of the full exercise of our faculties and privileges and sometimes of life itself. It is necessary, therefore, to take care of the body. But, great as is the peril of physical decay, greater, far greater, is the peril of spiritual decay. The peril of this century is spiritual apathy. As the body requires sunlight, good food, proper exercise and rest, so the spirit of man requires the sunlight of the Holy Spirit; proper exercise of the spiritual functions; the avoiding of evils that affect spiritual health, that are more ravaging in their effects than typhoid fever, pneumonia, or other diseases that attack the body. These diseases may stop the manifestations of life in the body, but the spirit still lives. When disease of the spirit conquers, the life dies eternally. Such an extreme spiritual disease would, of necessity, be an unpardonable sin. When men get spiritually sick, they do not care much for religion. They think it not necessary for them to attend to their spiritual wants. Dissatisfied with themselves, they find fault with those who do enjoy the true life of spirituality. Why? Because they don't know what real spiritual life is. Their bodies are succumbing to the diseases that are attacking the spirit. How? Why, in many ways. Those boys who sat, one week ago, in the rear room of a saloon, playing cards for hours, drinking whisky or beer, profaning the name of God—invited into their souls a malady that is more fatal than typhoid fever, or any other disease that can attack the body.

Their spiritual life was being deranged; it is deranged. Though the mothers did not detect, when their boys came home that night, just how deeply imbedded were the germs of that spiritual disease, the germs were there, and those boys' spirits were poisoned. This condition kept them from Sabbath school the next Sunday; it keeps them from their quorum meetings during the week; it keeps them from the Mutual Improvement assembly; they have not the life, the moral strength to go to these places for spiritual sunlight, and the healthful exercise of the spirit. The man who hates his brother, and kneels down for prayer with that hate in his heart, has in his spirit a disease which will impair his spiritual life. The man who cheats his neighbor—I care not whether anybody knows it or not, he knows it (remember it is the real growth we are speaking of)—the man who takes advantage of a brother is weakening his spirituality. He cannot enjoy true growth in this Church, so long as he harbors that dishonest sentiment. Dishonesty is a spiritual disease. The man who steals is inviting into his soul that which will prevent him from growing to the perfect stature of Christ. The man who fails in any way to live up to that which God and conscience tell him is right is weakening his spirituality—in other words, is depriving himself of the sunlight in which his spiritual nature will grow.

Let us then, as individuals, grow from within; be what President Smith suggested at the opening of this conference: be men of God, pure within, repentant; for no man, said he, can gain salvation unless he repents of his sins. No matter where we are, no matter what peo-

ple outside of this Church may think of us, no matter what the ministers of the world may say, we are what our inner life makes us, what God knows we are. If our character is true, the mud they throw upon us will at some time fall off, and we shall stand pure and undefiled. As the world shall some day know that Christ is the Son of God, so shall they know that the members of this Church, being true within, are His righteous followers.

There is another important factor in our lives that is also suggestive of the body and spirit, and that is the home. Every home has both body and spirit. You may have a beautiful house, with all the decorations that modern art can give, or wealth bestow. You may have all the outward forms that will please the eye, and yet not have a home. It is not home without love. It may be a hovel, a log hut, a tent, a wikeup, if you have the right spirit within, the true love of Christ, and love for one another—fathers and mothers for the children, children for parents, husband and wife for each other—you have the true life of the home that Latter-day Saints build, and which they are striving to establish. No matter what they may be without, are your homes pure within? Are morning prayers offered there regularly? Or do the things of this world take you away from your homes and make you deprive yourself of morning prayers with the children? "Woe to that home where the mother abandons her holy mission or neglects the divine instruction, influence and example,—while she bows a devotee at the shrine of social pleasure; or neglects the essential duties in her own household, in her

enthusiasm to promote public reform." We must consider the home; it is the spring of life, if you please, of our social conditions to-day. It is no wonder, when we think of some home pictures that are shown to us, that millions and billions of dollars are spent trying to purify streams made impure by the unholy fountains of home life in the world. One author gives us a description of such a home—a home in which the parents lived lawless lives, and subsisted, like leeches, upon what they could extort from their fellow men. In this environment two young girls grew to womanhood—what were they?

"Sad creatures, without name, without sex, to whom neither good nor evil were any longer possible, and for whom, on leaving childhood there is nothing more in this world: neither liberty, nor virtue, nor responsibility. Souls blooming yesterday, faded today: like those flowers which fall in the street and are bespattered with mud before a wheel crushes them."

From such homes come the men who are trespassing upon the rights of others; come women who are degraded, and who are dragging their virtue and that of others in the mud. It is such homes from which springs much of the evil in society today. I wish the money now spent in police and detective work could be used in purifying those homes. What the world needs today is good parents. Where parents are incapable of rearing their children properly, the state should assist by means of guardians of the young who should be required to do individual work.

Latter-day Saints, how thankful I am that true "Mormon" homes are pure homes—you know they are; if they are not pure, they are

not Latter-day Saint homes, no matter what the world thinks. We know the lives of the Latter-day Saints, and we know that their influence is to produce pure boys and girls. O, my heart rejoices that we can bear testimony to the world that the homes of the Latter-day Saints are godly homes. If there are those among us who contaminate the world, or who take advantage of their neighbors, we can truly say they have not been influenced by the Latter-day Saint home, but by influences they have come in contact with outside the home. Parents, you Latter-day Saints, let us beautify our homes. It is all right to make them as attractive as possible, but O, live within, live within! If mothers feel incompetent to train their children, if they find that there are conditions outside which are counteracting their influence in the home, go to the parents' classes, and there unite with your neighbors in overcoming the social conditions that may be contaminating your children. Let us live within.

The body of the Church is composed of many members, yet all one body; and it is healthy, vigorous, strong, and influential when all the members of that body are working harmoniously together. You Deacons, think of your quorum; you are members of the body. If you injure your finger, the whole body suffers; and if a little Deacon's quorum, away off in some remote stake or ward, is inactive, to that extent the body of this Church is suffering. You who preside over Teachers' quorums, see that the body is in healthy condition. You Elders throughout the Church, and you presidents of Elders' quorums, how is the spirituality of your quorum? You have the outward

form; you have your meetings, and your courses of study; but are the members of the body all in good condition? If so, happy are you, and you are promoting the welfare of the Church. You Seventies, you are called upon now to make a special effort each Sunday morning to put that body of men in proper condition. If any members of these quorums be not in condition for service, the body will suffer to that extent. We want all the members of the Church to be in true working order. If we are true within we shall grow, and the whole Church then is strong. What matters it though the world turn against us? If we are one, if we are pure, if we are sincere, God is our stay and our inspirer. The world cannot hurt us any more than the lions hurt Daniel, in the den when God protected him. They cannot hurt us any more than the fire hurt the three Hebrew children when they were cast into the flame.

My voice is not adapted to address this audience, and I fear that it is grating on you; but there is one more truth which I wish to express before closing. I wish to bear testimony that I know that this Church is the Church of Jesus Christ. We are strong in it only to the extent that we are pure and true as individuals, as members, as leaders in organizations. I know that the men who lead this Church are men of God; I know their hearts; and you know them. You know that they have nothing but good for you, and for the whole world. I know the three men who stand at the head of this Church, who sit here today, are inspired men; God bless them. May He bless all who are striving to establish truth among mankind, is my prayer, and

I ask it in the name of Jesus Christ. Amen.

The hymn, "Who are these arrayed in white," was sweetly rendered, as a soprano solo, by Sister Edith Grant.

ELDER RULON S. WELLS.

My brethren and sisters: That I may be led by the Spirit of the Lord is the sincere desire of my heart at this time. I feel the great responsibility in standing before this vast congregation, and, unless my heavenly Father shall aid me, I feel that I will not be able to speak to you satisfactorily.

Reference has been made today, by one of the speakers, to the great sin of indifference. I wish to echo my belief that this sin is one of the prevailing ones in the world. I appreciate the fact that this congregation may not be charged with that evil; their presence here is evidence that they do feel some interest in the welfare of Zion, and that they are not totally indifferent to the word of the Lord. I appreciate the fact that they have come up hither to be fed the bread of life. I rejoice in the words that have been spoken. My soul has been made to feel that I have been fed the bread of life, and I believe that the Latter-day Saints assembled here to-day have that same sentiment in their bosoms, and they rejoice in the truths of the everlasting Gospel. They rejoice in the influence of God's Holy Spirit that has been made manifest in our midst. Nevertheless there are of our own number many who are indifferent regarding the religion which has been revealed in the day and age in

which we live. The great enemy to religion is this spirit of indifference. Men are prone to take advantage of the free agency which our heavenly Father, in His infinite wisdom, has given to every soul, and in taking this advantage they have misapplied that agency, in making a wrong use of the talents and ability with which our Father has endowed them.

There are two things which are very valuable to every human soul. There are others, but I wish to point out these two and the wrong use that is being made of them. They were given to us for an all-wise purpose, and with the bestowal of these gifts upon us, came the responsibility of making a proper use of them. The two things to which I refer are time and money. Some one has said that "time is money." We will all concede that both are regarded by the children of men as ranking among the things of greatest worth. If they are valuable to us as individuals, let us ask ourselves the question: Are they not also valuable in the bringing to pass of God's purposes among the children of men? What are we doing with our time and money? Are we devoting these great gifts of God unto our own selfish purposes, or are they being devoted to the service of God who made us? There are some who are foolish enough to think that if they devote a few hours of their time to serving the Lord that that is all He requires of them. They argue that, if they go to church upon the Sabbath day, if they attend the Mutual Improvement Association, or perform some other particular duty that devolves upon them, by reason of an appointment which they have received, they think that all the rest

of their time belongs to themselves, and they can do with it just as they please. My brethren and sisters, if any have taken that view they do not understand the responsibility that the Lord has placed upon us, in giving us the life we have to spend upon this earth.

The Lord expects us to devote all our time in serving Him. That may be regarded by some as an extravagant expression, but, if you will stop to analyze it, you will find that the Lord expects no less of you. The same thing can be said of money, the accumulation of wealth. Many argue: If I pay my tithes and offerings to the Lord, all the rest of my money belongs to me, and I will do with that just as I wish. This again is a false conception of what God expects from every child of His. As in the case of time, so with our wealth, the Lord expects us to devote it all to His service, and in the accomplishment of His great purposes upon this earth. That may again surprise you, but if you will stop to analyze it, you will find that He expects no less from every one of us. But may I not employ a part of my time in earning a livelihood for my family? Yes, certainly. But cannot you at the same time serve God? Is it not a service to God when we provide for our own? Has not the injunction been laid upon us by inspired men that we should support our families? and is it not written that "he who will not provide for his own hath denied the faith and is worse than an infidel?" It makes a great deal of difference how we provide for our own, whether in the employment of our time we are using it in the proper way and with honest purpose, or whether we are wasting that time or making an im-

proper use of it. The same with wealth: May I not use a part of the means that God has blessed me with in giving to my family the necessities of life? May I not leave some of that for the benefit and welfare of my family? Yes, most assuredly; that responsibility is also enjoined upon us. It is not alone in the payment of tithing that we have the opportunity of serving God, but we also have the opportunity of serving him in the use of every other dollar that we spend, and we ought to see to it that we spend our own money in the proper way, and in a way that will be in harmony with the will of God. If we were to employ our means in gratifying the lusts of the flesh, in profligate life, would that be considered a service of God? Certainly not. If we leave immense fortunes to our families without giving them the necessary wisdom to employ that money in the service of God, but leave it for them to waste away in wickedness and sin, that thereby they apostatize from the truth, would you call that a service of God? No, most assuredly not. Hence, those who are entrusted with great fortunes ought to consider in what way their means will be employed to further the purposes of God. One thing that I think ought to be encouraged among the well-to-do Latter-day Saints is to employ their means in such a way that every dollar of it may eventually be used to build up God's kingdom upon this earth; and, if they are able to prevent it, that not one dollar of their money should be utilized against the purposes of our Heavenly Father. It is this indifference regarding the employment of our time and of our money, the indifferent manner in

which we regard these precious gifts, that leads us oftentimes in the ways of wrong and error. The proper employment of our time and our money will develop spiritual growth; it will develop that religious fervor which ought to abound among the Latter-day Saints, and which in many cases is woefully wanting. It seems to me that if we can surround our families by wholesome influences, by a proper utilizing of these gifts which our Father has given to us, if we create a love of the truth, so that every energy, every gift, all the time and all the means that we have may be devoted to the service of God, a more wholesome influence would be in the families of the Latter-day Saints. Some people think that they are not religious, that it is not necessary that they should be so devoted to God. It seems to me that a want of religion, a want of religious fervor, a want of spirituality, is mental deformity, more hideous than any physical deformity that we know anything about. Rather would I have my children maimed; rather would I have them without an eye, without a limb, without an arm, or some other important member, and thus be deformed through their natural life, than to have this mental deformity, this want of true religion, without which we form a false conception of the use that should be made of the things God has given us. It seems to me that if we love the truth, and love God with all our souls and with all our hearts, we can form no other conception of our obligations to Him. "Son, give Me thy heart," is the commandment of God to every soul, and it means this: that we should give to God our lives, because the heart is an

organ of life, the vital organ which causes the life fluid to circulate throughout the body, imparting vitality to every part. So that, the Lord requires us to give our hearts, our whole lives in His service, and that means all we have and all that we are, our time, our talents, our wealth, all should be devoted to the service of God.

Brethren and sisters, let us endeavor, as members of the Church of Christ, to develop this conception of our obligations to our heavenly Father. You laborers in Zion, ask yourselves the question whether or not the interests that are entrusted to your care are suffering, because, perchance, your time is being devoted in some other direction? Are any of the interests entrusted to you languishing because you feel that you must be out with your herds of sheep, or with your cattle upon a thousand hills? Are any of the interests of Zion suffering at the hands of any of the Elders of Israel, because they are begrudging the use of the means that God has blessed them with?

My brethren and sisters, I testify to you that I know this is the work of God; I know it of myself and not from another. I know that Joseph Smith is a prophet sent of God to usher in this great and glorious dispensation, the dispensation of the fulness of times. I know that the men who stand at the head of this Church today are inspired of God, and are there by His appointment. May we uphold and sustain them; may we prove by our good works that we are devoted to that cause in which they are spending the energies of their lives, their time, and their means, in helping to accomplish God's holy purposes; may the Lord help us to do these

things, I ask it, in Jesus' name. Amen.

The choir sang the anthem, "Let the mountains shout for joy."

Conference was adjourned till 2 p. m.

Benediction was pronounced by Elder Ben E. Rich.

Overflow Meeting.

An overflow session of the Conference was held in the Assembly Hall at 10 a. m. Elder George F. Richards presided, and Prof. Chas. J. Thomas conducted the singing.

The congregation sang the hymn, "Be it my only wisdom here."

Prayer was offered by Elder Wilford Woodruff, Jr.

The congregation sang the hymn, "Guide us, O Thou great Jehovah."

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

I sincerely desire your prayers of faith, my brethren and sisters, in my behalf, that the time I occupy shall be of mutual worth and advantage. I rejoice in the testimony of the Gospel of the Lord Jesus Christ, sensing the fact that it is "the power of God unto salvation." I rejoice in the labors which have been assigned to me, and in the companionship of some of the bright and noble spirits with which God has blessed the fathers and mothers of Zion, my companions in the mission field. I note the faces of some of the parents of my companions in this audience. I note, too, some of my brethren who have been honorably released and re-

turned home to their loved ones and the home circle.

The work in our mission is going on apace. We have been able to do a little better this year than last, despite the fact that there have been some contingencies arise that have, in a way, deprived us of accomplishing all we might have done. There is a very unsettled condition, politically and socially, in some parts of California. You who have read the papers know something of the conditions that have obtained in the city of San Francisco, since the Lord visited that place with an earthquake, eighteen months ago. The conditions that prevail there now are very deplorable, from a social and civil standpoint. This has hampered our work in what was the biggest city and the best field that we had in the mission. In Los Angeles, a new survey of the city streets and the removal of some buildings, made it obligatory upon us to vacate the church that we had occupied for some four years. This upset the work a little while, in that city. Also, during the month of August, when we have very peculiar weather, several of the Elders, nearly every Elder, I might say, in the mission suffered from an attack of the "grip." One of our brethren, a dearly beloved Elder, died after 40 hours of illness. This was a sad blow to us in our field, being the first of the kind that I have met in my experience. Other matters, such as the burning of all our tracts forwarded from the Southern States mission, in a railroad wreck; the fact that the enemy had aroused the animosity of some of the police officers in two of the leading cities, Sacramento and Los Angeles, who forbade us the occupation of corners where we had been

used to holding our street meetings, and sent us into some of the larger alleys, also handicapped us for a short period. But during the Irrigation Congress, when the Ogden Tabernacle Choir visited us, and sang for the people there, the prejudice was largely removed, and our conditions are much more favorable today, and we are going on, as I said in the beginning, better than we did last season. We have not as yet been able, seemingly, to resort to the successful way of selling books as have some of our brethren in eastern fields. If you offer a book to the average Californian, he wants to know if there is any money in it, before he buys or accepts it; and if you make answer, as President Joseph F. Smith did one time when this same question was put to him as a boy missionary in that state, in the early fifties, that "it has in it the eternal riches of heaven," they will reply that California is a good enough heaven for them. But there are some of our Elders who made a very excellent record last month in the sale of books, and it encouraged us, and we hope to emulate the example of our more successful brethren in the eastern states missions.

I rejoice in the testimonies that have been borne by the brethren at this conference, and in the spirit of the conference. The remarks of President Smith and of the brethren who followed in the same line of thought, in relation to the proper development of our youth, the care of our children, the education of the sons of men, recalling to my mind some of the statements made by the leading educators of America, in the late National Educators' Association that met in the city of Los Angeles. President Shafer, in

opening that Congress, spoke of the proud record that had been made by the United States in the past fifty years, since that Association was instituted. He called attention to the fact that there were some undesirable features in our educational system, and also that there were coming to our land people who seemed not to appreciate its institutions, its freedom and its liberty. To correct this, he thought it would be necessary to teach a little more of Christian doctrine in the schools, or at least, he went so far as to say this, that it was necessary for the perpetuity of the institutions of our government that there should be Christian training of the youth of our country. He made a protest, too, in a measure, against the teaching that the only heroes of our nation, the only names that become immortal, almost, in the pages of history are those of men who have won their laurels upon the battleship, or upon the field of blood; that when our boys and girls open the pages of history, the names there placed and decorated with laurels of immortality are the warriors of our country. He wished the teachers of America to teach the youth thereof that in the field of industry, or of art, commerce, or science, there was greater room to immortalize one than upon the battle field. We know ourselves; my brethren and sisters, those who have grown aged, or to mature years, that the arts of peace have their heroes no less than the arts of war. But this does not occur to the average student in the schools of the day. They do not read much of what the great statesmen and social reformers of the world have done. They are but little acquainted with what Franklin, Stephenson, Watt, Howe, Edi-

son and Marconi, have done for the people of this world. Possibly it is because they have been, some of them, contemporaneous with us, and others have left this stage of action but a few years since. I thought when the doctor was speaking of girls who oftentimes wish that they were men, because of having read history such as I have spoken of, that it would be an advantage to them if all read the life of Florence Nightingale, and what she did to immortalize her name. At a dinner party given by Lord Stratford, in commemoration of the Crimean war, when he gathered his old associates about him, at the wine cup after dinner, he proposed that each man present should write upon a slip of paper the name of the one whom he felt should be crowned with immortality, that they might have a consensus of opinion in relation to that person whose name should go down in the annals of history. Strange to say, when a collection of the papers was made, they all bore the same name, and instead of it being one of the old warriors, one of the great chiefs of martial strife, it bore the name of a weak woman—Florence Nightingale. I thought what an angel of peace and mercy she must have been to the soldiers of that day, that they should recognize her as the superior, in that sense, of all who had taken part in that strife. She was spoken of affectionately by one of the old soldiers, who lay in a sick ward in the hospital. He said she came, and in fact was known, as the angel of light. He said, "She could not speak to us all, as she went through the wards where were so many suffering, prostrate forms; she could not lay her hand upon the burning brow

of every sick soldier, but where she could not go, her shadow fell, and kissing her shadow we could turn our faces to the wall content to die in the peace of her presence." I thought, if a few such examples as this were portrayed and held forth before the young women of America they would not wish themselves unsexed; and, if they could have heard the remarks made by Elders Clawson and George Albert Smith yesterday, they would not seek for the warrior's crown, but for that which is most regal above all, the crown of sweet maternity.

There were two other great educators, who, in dealing with their state papers in relation to the matters of education and its bearing upon commerce and upon civilization, Professors Storm, of Iowa, and W. O. Thompson, of the State University of Ohio, each called attention to the fact that they were treating the topic from the view point that was assigned them, but they wanted men and women to understand that there could be no true civilization, no true education, aside from a deep-seated religious conviction and Christian training. The sentiment of that gathering seemed to me to be this, that we are a Christian nation, a Christian people; that it was Christian fathers who sought out this land as a haven of rest wherein they might worship God according to the dictates of their conscience, untrammelled by the oppression and fears of the old world and its priestcraft; that the very organic act that secures to our people their rights and privileges was conceived, founded and made under Christian inspiration, and that because of a few who doubted the fact that there is a God over all, and because there are some of the

House of Judah who do not believe in the teachings of the New Testament—because these individuals are citizens of our great republic we have listened to their protest, and permitted the withdrawal from the schools of the republic the great text-book, the book of books, the Bible, and the young of our nation are growing up unfamiliar with its characters and with the ideals which it holds out to men. So there was a great discussion precipitated as to whether the Bible should not be admitted again to the schools as a text-book, it being thoroughly understood that there should not be any teaching, in a religious sense, of any of the creeds, but that it should be placed in the hands of the people, that they may become familiar with its sacred history. In one of the side meetings that was held, reviewing the statements that I have made in brief, the question arose, How shall we teach the youth, what shall form the basis of their education in a religious sense, and upon what shall they found their faith? There were many views entertained and expressed, but none seemed satisfactory, and finally an appeal was made to the most learned of all, Dr. William T. Harris, the great psychologist of Washington, D. C., to express his opinion as to the basis for proper religious training and belief. If there be a man in the pedagogical world prepared to answer that philosophically, it is Dr. Harris, a man acquainted with the workings of the mind, an authority upon psychic phenomena, a man familiar with the emotions of the soul and the workings of the heart. As he drew up his bent form—for he is an old man—he expressed himself in this wise:

“For the proper training and for a deep-seated religious conviction, that the interests of our country may be conserved and its institutions perpetuated, it is absolutely necessary that our young shall be inculcated and have the proper conception of a personal God.”

Tears of joy ran down my cheeks, my brethren and sisters, when I heard this. I felt, O how the little leaven is leavening the entire lump. If the spirit of this convention shall go forth into the schools of these United States, ten years hence the Elders will not meet the objection to the teachings of Holy Writ, and of the Gospel of the Lord Jesus Christ, that they do today. The experience I have in our field is this, that it does but little good to quote the Scriptures to the people, until you have convinced them that they are of worth and true. It is a proposition of “Show me by your philosophy or by your reason or logic how this can be true, and how this will benefit me and mine; what are the results of your ethics, the fruits of your religion or mode of worship, and your lives, what are they?” Then when we meet these people, we have to take them to the school of theology to be instructed; we teach them that this is the religion that is told of in the Scriptures, in fact that it is scriptural, and then only do they seem to care for the scriptural proof. But it seems to me that conditions would be very different indeed if this spirit that I have spoken of should go out among all the people of these United States.

I have often heard Elder Heber J. Grant speak of one of his renowned friends in writing to him about religion, unable to comprehend it, not a devotee or member of any church, but viewing the

economics of "Mormonism," he said: "Heber, if there is anything in religion, there is everything in it." I have often quoted that, and yet until late years never understood its weight, and possibly now do not comprehend its full import. If we review the history of this world and its people, we cannot help but see that those who have lent themselves to religious training and impulse are the people who have blazed the way for education and civilization. They are the people who have conserved the best interests of the world, and have lived longest as nations of the earth. We speak of Egypt as the cradle of civilization. Egypt had the Gospel preached to her, but fell by the way, and her glory is known only in her works, the pyramids of Gheza and Cheops, the temple of Carnack, which come down to us from the distant past, and her sphinx that speaks with mute tongue of the long silent dead. The same may be said of Chaldea and Babylon, almost the same of Greece and of Rome. We go to those old countries to study their architecture, their art in painting and sculpture, in rhetoric and verse, but the sons and daughters of those lands are strangers to the tongues in which their ancestors spoke and sang. Each in turn had some of the princes of the House of Judah declare the Gospel of the one God unto them, whether they had Jesus Christ preach to them or not. Upon the ruins of the civilization of Greece, the Apostle Paul declared unto them the God that the degenerate Greeks ignorantly worshiped. Peter proclaimed the Gospel of the Lord Jesus Christ to the households of the Caesars, as doubtless

Paul did also, and their teachings were rejected. But those stiff-necked people of the House of Israel, though they were rebellious and received only a part, a law of carnal commandments, to be to them a school-master to bring them to Christ, they were in subjection to Egypt, to Babylon and to Rome, yet preserved their education, language, customs, individuality and their name to this very day. The Jew, disliked even to this time, driven, oppressed, scattered and peeled, still they are the one nation of all people who have been preserved from time immemorial, because they have given themselves, in part, to the teachings of God. Today, before any civilized nation of Europe, and possibly America, can declare war, they must ask the Jew, the Baron Rothschild and their fellows, who hold the purse strings of the world, in fulfilment of prophecy which said that they should suck the milk of the Gentiles. If religion would do this for a people only half understood, and having only a lower law which was to bring them as a schoolmaster to Christ, it must appeal to every thinking man that a religion having as its basis the Gospel of Jesus Christ, the power of God unto salvation, will best subserve the interests of government in the world, and preserve its people, and prepare them for the reign of peace and righteousness when Christ shall come with the holy Saints and dwell upon the earth. That that epoch may be hastened, that we may participate in its blessings and rejoice with all those who love the truth, who love liberty, who love equality before the Lord, is my prayer, in the name of Jesus. Amen.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

It is with feelings of gratitude that I stand before you for a few minutes to give a brief report of the conditions of the work of the Lord in the Northern States Mission. We have been wonderfully blessed in that part of the vineyard, with health and strength and with energy to prosecute the labors that have been assigned to us. With few exceptions, the Elders have enjoyed the best of health, and through their energetic efforts have had the power of the Lord with them. In a great measure they have realized the responsibility that rests upon them. They have made an effort to reach all the people in their districts, and proclaim to them the restoration of the Gospel, and call upon all men to repent and work works of righteousness in the earth, that they may be worthy to stand in the presence of God when they have left this stage of action.

In the last two and a half years our efforts have turned from distributing tracts when making the first call to that of presenting the Book of Mormon to the people. The Book of Mormon was the only book used, along with the Bible, as a text book for the first eight years in the history of the Church, and wonderful were the results following its distribution. We have placed this record given of God, containing the fulness of the everlasting Gospel, first and foremost. It has been placed in the grips of the Elders first, and if there was any room left, they have put in such books as Cowley's Talks, the Voice of Warning, the "Durant," and some tracts.

In connection with putting the Book of Mormon as our leader, we have divided each conference into small companies. Each company of six or eight going by twos for the week, along different routes to a common point for a Saturday and Sunday conference. At the close of all street meetings held by each pair, the Book of Mormon was offered to the people, followed by the smaller books and tracts. During the past six months the Elders have maintained a very high record. In the month of August each pair of Elders in the mission made an average of 38 Books of Mormon, 180 Cowley's Talks, Voice of Warnings and other books. In the same month each pair averaged 1,200 tracts and 30 meetings—the Elders leading in Books of Mormon leading also in all other lines. The total number of Books of Mormon for August was 2441, other books, 12,177, while the tract distribution reached 81,990, most of them containing 32 pages. Every Elder who has pushed the distribution of the sacred record—the Book of Mormon—has received a wonderful blessing from the Lord. One of our conferences had not been following the plan proposed, because they had not fully understood, but after holding meetings with them they started out to do so. Within ten days we received a letter from the conference president, stating, "We have had bills printed; we have divided our conference into two divisions, and we are determined to make your plan, or the plan that has been adopted by some of the other conferences, a success." The Elders accepted what was told them, and went forth to prove it the right thing, not to demonstrate whether it was or not. The spirit manifest by this conference in prov-

ing the proposed plan inspired of the Lord, seems to be the spirit of all the Elders laboring in the Northern States Mission. Hundreds of people have listened to the Gospel in that part of the earth, and we rejoice greatly in the power that the Lord has given the Elders in teaching the principles. We rejoice in the success in distributing the sacred record that was given by the Lord to the Prophet Joseph Smith to help bring the world to Christ. President J. A. McRae, in talking with some of the brethren concerning the Book of Mormon, said, "It is laid upon our shoulders to distribute it to the world; it is a message to the inhabitants of the earth, a letter given to us to be delivered to the people that live in this day and time. If we received a letter to be delivered to somebody, and we failed to deliver that message, and people were lost because of not receiving it, we would be held responsible for the destruction of those people or for the calamity that came upon them." We believe that we have felt this responsibility, although we have not put it in just that language, but we have sensed the importance of the message of the Book of Mormon, and have striven earnestly and carefully to distribute it among the people. We believe that the results from its distribution are wonderful compared with anything that has been done before in the Northern States mission, both to develop the Elders and to turn the hearts of the people towards the restored Gospel.

We rejoice and feel thankful for the success that has come to the Elders laboring in that part of the United States, and for the spirit manifested by the people towards us

and toward the work of the Lord.

One thing said by one of the brethren in the opening of our conference concerning the environment of the home, and the environment of the Church, has been in my mind ever since it was said. I was led to think what a wonderful thing environment had worked in the hearts of some of the leaders of God's people in this day, and above all, the wonderful development that came to the Prophet Joseph Smith because of his environment. I thought of the time this summer when I was privileged to visit the birthplace of the Prophet, Palmyra, the Hill Cumorah, and the Kirtland temple. Several mornings I visited the grove in which the Prophet Joseph Smith knelt in the personal presence of God and Jesus Christ; and the sacredness of the spot was uplifting to my soul. I thought of the Prophet Joseph, just merging from boyhood to manhood, when the influence and the power of environment could work wonders in the life of any person kneeling in that sacred place, in the presence of the heavenly Beings. I said to myself, "Oh, that every boy might be so influenced at such a stage in life." Standing in the grove, where, it is said by the people who live there, the Prophet Joseph Smith beheld the Father and the Son, I was moved, and felt what a glorious thing it would be for the young men and young women of Zion, if they, too, could stand in the presence of God and Jesus Christ, and then grow up under that influence. What a great work they could perform, how powerful they would be in the earth in bringing the people to know the true character of our Father who is in heaven, and of His Son Jesus

Christ. The world has a vague idea of some great spiritual force that manifests itself in all the phenomena of life, that is everywhere present. To the Latter-day Saints, all these manifestations are but the result of laws operated by our Father in heaven, who is indeed a personal God.

After visiting the Hill Cumorah, the old homestead, and the wood in which these wonderful things were explained in the life of the Prophet Joseph, I had the privilege of visiting his birthplace, where now stands the monument that has been erected to his name. I learned from the man who quarried the stone that, as far as he could find out, it is the largest polished shaft in the world; and I thought how fitting that such a stone should be erected to the memory of the man who declared that he had seen God the Father and his Son Jesus Christ, and that we are indeed His children. Why should we not erect such a monument to the honor of the man who gave to the world the greatest of all truths—the truth by which we might gain life eternal. I do not believe that the power and influence of such a manifestation as he received could leave any boy. They did not leave him. He stood alone, and when the weight seemed great, holy angels ministered to him, and cleared all doubt away, and the Church of Jesus Christ was established by our Father through him.

From our earliest recollection we, as Latter-day Saints, young men and young women, have been informed of this great revelation. Most of us have had a testimony that the Gospel is true; even before we had the language to express it, and even before we realized that we knew the Gospel was true that tes-

timony was ours. With such a beginning, and with the environments that ought to surround the Latter-day Saints, every young man and woman could erect a monument to his or her memory that would stand eternally, not a monument of stone, but a monument most precious in the sight of God.

My heart has rejoiced this summer in the things that I have learned concerning the history of the Gospel of the Lord Jesus, in this dispensation from the birth of the Prophet Joseph Smith to the building of the temple at Kirtland. These facts, added to my visits to Independence, Nauvoo, and Carthage, as well as many spots on the plains made dear by the dead buried there, has made the Gospel dearer to me than it has ever been before. I, in common with the Elders in our mission, have striven to magnify the name of our Father, and to erect a shaft of truth that will stand throughout all the ages of eternity.

There is a wonderful change in the feelings of the people, and many things have been making for the spread of truth. The arguments of the elders have counted for nothing, but it has been the spirit in which they have spoken, and the power of the Lord that has accompanied their testimonies, and in the distribution of the Book of Mormon and other literature. One more testimony of the Book of Mormon and Joseph Smith. It is the experience of many an Elder when downcast, gloomy and oppressed, that all he needed to do was to testify of the divine mission of Joseph Smith, or speak of the Book of Mormon, and the mist was dispelled, and the power of the Lord came upon them, and they

have stood forth grateful to our Father in heaven for the power that He has given them over the hearts of men.

God bless the Latter-day Saints, and bless the young men and women of the rising generation, that they may keep burning bright in their hearts the spirit of the Gospel, and by the power of the Lord that will be given them be able to dispel the darkest clouds, is my prayer in the name of Jesus. Amen.

The congregation sang the hymn, "Glorious things are sung of Zion."

ELDER JOSEPH A. M'RAE.

(President of Western States Mission.)

I rejoice, my brethren and sisters, to meet with you this morning, and listen to the remarks that have been made during this conference. My heart has gone out to the young people of Zion.

There have been many questions flash through my mind that I have been unable to answer. A short time ago, in talking with a gentleman who professed to be religious, he asked if we had stopped receiving revelations. He said: "I don't hear of any revelations having been accepted by your Church of late years, or since the close of the Book of Doctrine & Covenants, some years ago." I answered, "Of course we receive revelations; we receive revelations every day." "But," he said, "you don't place those revelations before the body of the Church to be accepted by the Church, as directed in the Book of Covenants." That remark has led me to reflect on the history of this Church, and I have been wondering where the Church would have been if we had

to depend upon a congregation of the Saints to decide upon accepting the revelations of God. I was trying to think where we would be today if it had been left to a council to decide as to whether or not the Father and the Son had appeared unto the boy Joseph Smith in the woods as you have heard related here this morning by Brother Ellsworth. What would have become of the Church, or where would the Church be today, if it had been left to a council to decide as to whether Moroni appeared unto the Prophet Joseph Smith, and taught him the things of God, and told him that his name should be had for good and evil among all the nations of the earth? What standing in the earth would the Church have if it had been left to a council to decide as to whether John the Baptist came to Joseph Smith and Oliver Cowdery, and placed his hands upon their heads and ordained them to the Aaronic Priesthood? Where would we be today had it been left to a council to decide as to whether Peter, James and John appeared unto those men and conferred upon them the holy Melchisedek Priesthood? Even the date of that event has been lost; we do not know the exact time when it occurred, and yet, with thanks to our Father in heaven, we accept the ordination of Joseph Smith and Oliver Cowdery, magnifying the holy Priesthood that has been given unto us through them. Of course, that Priesthood was conferred by holy messengers, the fact was duly made a matter of record, but the precise date of its occurrence, as I have stated, has been lost. And so, we might go on from the beginning down to the present time. The appearance of the various messengers

who came to confer the powers of Priesthood and authority upon His servants in this dispensation, where would we be today, I say, if these things had been left to the decision of a council? We might be quarreling and contending one with the other as to the authenticity of the various revelations. But we are perfectly content; we know that those whom God has chosen in this dispensation, whom He has ordained, set apart, and directed to accomplish His work, have been men of God, divinely ordained to perform. And so, we stand forth boldly declaring that God has spoken from the heavens, that He has restored the Gospel in this dispensation, and that the Book of Mormon is indeed the word of the Lord, that it contains the fulness of the everlasting Gospel, and we do not need to submit these things to the decision of a council. All we need is to do as our Father in heaven has instructed us, go to Him in humble prayer and ask whether these things are true or not, and we have the assurance that we will receive a testimony of their truth. There are men and women who creep into our homes, wards, and missions, and seek to lead astray the people who have accepted the Gospel of the Lord Jesus Christ. They are leading a few away by their sophistry, not saying harsh things against the authorities, because they know, perchance, that our young people would not listen to such things; but at times some of the young are deceived and led away from the paths of truth. We have had Elders come to us in the mission field who said, "We do not have a testimony of the Gospel of Christ, we do not know that it is

true; we have come here because we have been requested." We have said to them, "You do have a testimony of the Gospel, but you don't know it; you nursed the testimony of the Gospel from your mother when you were infants; it is a part of you, but you have not had it awakened yet. When you are in the mission field a little while, and come in contact with those who oppose you, this germ of truth that was born with you, and has grown up with you, will be awakened, and you will find that you can be a power in the world in testifying of Jesus Christ, and the mission of Joseph Smith and the divine authenticity of the Book of Mormon." And these young men have been encouraged, and they have gone forth, and have returned after a while, thanking their Father in heaven for the testimony which He had given them.

Some time ago a gentleman came and asked, "Why do you believe this is the Gospel? and why are you a member of this Church?" I said, "My answer to that is very brief: I belong to this Church, because it is the Church of Jesus Christ, and that is the reason I am here declaring its truth unto the people." I believe that most of our young people have a knowledge of the Gospel, and have a testimony of it, but many of them are not aware of the fact. Sometimes we are dilatory and lazy; we think the Lord is going to do all for us. We go to school or to the university, and the young man or woman who wishes to progress, and receive a degree, must burn the midnight oil; and yet, to get a knowledge of the Gospel of Jesus Christ they feel that all that is necessary for them to do is to ask their Father in heaven,

and, without any effort on their part, the Lord will manifest the truth unto them. I want to say that God requires that we shall seek Him earnestly, exerting the powers and faculties He has given us, and then will He impart a testimony of the truths of heaven.

This great body of Saints who are in attendance at this conference is a revelation to me. The utterances of the servants of the Lord yesterday in the tabernacle, and this morning, have been revelations unto me that we possess the Gospel of Jesus Christ, the power of God unto salvation. I have asked the Lord to bless me with testimony, that He would give unto me a knowledge that we have the Gospel of the Lord Jesus Christ. I have not desired that I might be an orator, that I might stand before an audience and, in flowery speech, declare unto them the principles of the Gospel, and reason with them; but I have desired that I could bear that testimony to my fellow men, and that they may be impressed with it. And the Lord has been merciful and good to me. I see the revelations of God, and hear Him speak in all of His operations in the world. He has been mindful of me in this particular, and I feel sometimes that I cannot be grateful enough for these manifestations.

In the mission over which it has been my privilege to preside for a few years, the Elders have been performing excellent missionary work. We are not baptizing many people, but we are making thousands responsible for the testimonies we bear unto them. Some time in the future the testimonies that are being borne by the Elders will stand as a rebuke unto those people if they do not accept the

Gospel of Jesus Christ. This afternoon, the Elders in several cities in our mission will stand upon the street corners, and will bear their testimonies unto the congregations that will assemble. This evening they will do the same thing, and will declare that Joseph Smith was a Prophet of God, and that the Book of Mormon is a divine revelation from our Father in heaven. The people will listen to the testimonies that the Elders bear; they will have the words told unto them that have been proclaimed many times in many places, and they will go away paying little heed at the time unto the remarks that the Elders have made; yet, in after years they will remember the words and the speakers who uttered them. It is a peculiar fact that the people whom the Elders come in contact with are very much impressed with their personality. I have met people who have seen an Elder but once, perhaps five or more years previously, and they have described the Elder with such minuteness that I was able to tell his name. The Elders have gone to their houses, and when they have stepped inside they have said, "Peace be unto this house;" and it has had a great effect upon the minds of the people, and the people ask them to come back and partake of their hospitality. A few weeks ago two of our Elders were approached by a gentleman—some of you may have read of it in *Liahona*, the *Elders' Journal*—who said: "I met two of your Elders in my home town and I treated them in a shameful manner, and now I have walked seven miles to meet you, because I thought perchance I might meet one of the men, at least, whom I had driven away from my home, and I have

come here for the purpose of asking pardon of those whom I treated in such a mean and contemptible way." The Elders sold him some books, and he went back rejoicing that he had met them, and had the privilege of shaking their hands and giving them a message that they might give to the Elders whom he had mistreated so before.

I want to say a few words about the little missionary paper that has been established. I do not wish to appeal to you in any way that would make you think that I am mercenary, or that I had a feeling of commercialism about me. I want to tell you what the paper has been doing in the mission field over which I have the privilege of presiding. One of the Elders said that in the city of Pueblo he had been in the habit of leaving in a certain public place some tracts almost every day. He said sometimes he would find them still there. When the publication of the *Liahona* was begun, he laid that little "missionary" down in the same place, and now when he goes back to place others there he never finds one of them left; it seems to have an attraction for the people, and they have taken it and probably read it. We have a number of people in the city of Denver who are subscribers to this paper, some of them work in the postoffice department, and those men look forward with as much eagerness for the coming of that little periodical as they do for the coming of a letter from home. They come to us and talk about the articles that have appeared in the paper, and say that there are wonderful things in it, that they did not know our people preached any such doctrines, until they saw them there. The editor of the *Liahona*

has informed us that there are about twelve baptisms traceable almost directly to the influence of the paper already. The first copy was issued on the 6th day of last April, and it was begun under trying circumstances. We had a great deal of opposition in various ways, but today the *Liahona* has a weekly circulation of 18,000, which is something phenomenal. I bear testimony that the power of God has accompanied the work; it has been magnified in the eyes of the people, and they are turning their attention to it, and are recognizing in that periodical a magazine that has been established for good. You will find, my brethren and sisters, if you take it into your homes it will be a factor for good to your families, because it carries the spirit of the missionary. It comes from the mission field direct. It partakes of the influence of the Elders who are laboring in the vineyard, and brings it right to your home; and it is a message from your boys and girls who are in the mission field today. The Lord is blessing and helping us, and we are performing a good work in that direction.

I pray that God will continue to bless us, and help us to do right, that we may ever serve Him and keep His commandments, which is my prayer in the name of Jesus. Amen.

ELDER JOHN G. McQUARRIE.

(President of Eastern States Mission.)

Relying upon the earnest prayer that was offered, upon the sympathy of those present, and upon the Spirit of the Lord, I will attempt to discharge the obligation resting

upon me, and embrace this opportunity of bearing testimony to the truthfulness of the Gospel.

It is rather difficult, in the spring-time, when we look out upon the fields and behold the vegetation breaking through the soil, to distinguish between a weed and a vine, or between a willow and an oak. They all look pretty much the same when they first break through the soil. And so, too, in looking out upon the field of human thought and activity, it is hard to distinguish the various systems of religion or philosophy; that is, it is hard when they first make their appearance to tell whether they will develop or evolve into a fad, a superstition, or a religion; but as the tree grows we are able to distinguish the nature of it. Time and experience are sure to reveal the nature of the various systems which are organized in various communities. So when, in the spring time of the past century, "Mormonism" made its appearance amid the great forest of isms, the ecclesiastical botanists unanimously pronounced it a weed of a season's growth, which could and should be plucked up by the righteous. But the frosts of hatred, the blighting winds of persecution failed to loosen its roots or to stay the growth of its branches; and now, as it continues to grow with the century, and stretches its arms out, defying gravitation, it presents more the appearance of the sturdy oak than of the frail weed. "Mormonism" is either the greatest of all the trees growing in this forest, or else it is the least; and while it has something of the nature of the oak, yet it is unlike any of the trees of that forest amid which it grew. It is more like that tree which stood in the Garden of Eden, not the one

the fruit of which our mother Eve partook, but the tree which was guarded by the fiery sword of Cherubim, if they had partaken of the fruit of it they would have lived forever. "Mormonism" has outgrown its experimental stage, and, as has been said, it possesses features which have characterized all the great world movements. There is in it that inspiration which for its source looks to God, and upon the part of the people that abiding faith which amounts to positive comprehension. And where there is a combination of these forces, inspiration and revelation upon the part of the leaders, and abiding faith upon the part of the followers, there has been no power in the world that could resist the growth, the development and the progress of such a people. It was a combination of these forces which, in Moses and the Hebrew children, established the commonwealth of Israel, which, in Jesus Christ and His Apostles, established Christianity, and which, in Mohammed and his followers, established Islam. And we see to a marked degree the combination of these forces in the Church of Jesus Christ of Latter-day Saints as it has been established.

I was impressed by the remark of one of our most learned young men who had returned from a college course in the East. He was not blessed with a very strong faith, even when he left Zion, and he came back impressed with the greatness and the learning of the world, and with the knowledge that he had acquired, and perhaps to some degree with the smallness of our own communities and the comparatively few people who were engaged in this great work. Yet in

attending one of our conferences and looking out upon that vast congregation, which represented at the most only the captains of Israel's hosts, he was able to see back of them the branches, the divisions, the battalions which were following them, and when he witnessed that unanimity of feeling, that similarity of testimony and expression, and that spirit that seemed to pervade them all, he said, "There is no power on earth that can resist or stop such a movement."

It seems to me that we have everything to make us feel encouraged. I am sometimes impressed when I return from the great metropolis of our nation with the fewness of our people, and I sometimes wonder why such a handful of people create any special interest in the world, why they excite the attention of the people of this nation. If all the people in Utah should arrive in New York tomorrow, or in Philadelphia, or in Boston, it would make no difference at all, any more than a little picnic company arriving there. And yet, regardless of our numbers, whether they have been few or great, our power, our organization and the spirit and genius of this work is being felt throughout the world. Not only are the predictions of the ancient prophets being fulfilled in the great panorama that we see moving before us in the tops of the Wasatch mountains, not only are the predictions of some of our modern prophets being fulfilled in our actions day by day, but there are others who have made predictions concerning us. While President Ellsworth was talking about some of the places he had visited, I thought of a kind of a prediction which was made by Governor Ford, in writing

the history of Illinois. He said: "The Christian world has hitherto regarded the growth of Mormonism with a kind of an air of indifference, but unfortunately, they may yet awaken to feel her power." "It was not at all improbable that within the course of a century some great orator may arise, some man gifted like the Apostle Paul, who will make the name of the martyred Prophet ring even as does the mighty name of Christ itself; and it is not improbable that Sharon, Manchester, Nauvoo and Carthage may become to an after generation places of classic interest even as Bethlehem, Jerusalem, Gethsemane and Mount Calvary to the Christians of the present day; and, in such an event, the author of this history feels degraded by the thought that he stands a fair chance of having his name attached to the wheels of time, and dragged down through the generations even as has been that of Pontius Pilate, because of his official connection with the death of the true Messiah." "There may be some who would desire an immortal name, even under such circumstances, but I am not one of that number." Retribution was no doubt following him. He had played the same part that Pontius Pilate played, and he was wise enough to know that history would repeat itself. These spots are becoming places of classic interest to thousands of people. Thousands are visiting the birth place of Joseph Smith, while only two years ago it was almost impossible to identify the exact spot of his birth, and now the people of Vermont, from the governor down, are visiting that place, and are commencing to feel proud of the fact that their state gave birth to a man

who had exercised such an influence upon this generation, that at least 400,000 people give evidence of their gratitude and their admiration of him, by the beautiful monument that has been erected to perpetuate his memory.

Nauvoo, that city that the Prophet loved, that city from which his people were driven, none of his followers have been welcomed there for years; in fact the people in those sections have been fed on "Mormon" depredations; but a wonderful change is coming over the scene. Every Sunday, meetings are being held there. Perhaps at this very time in the Sabbath school children are being taught in relation to the divinity of the mission of Joseph Smith. And there is a great company in New York City who are undertaking the development of that region of country, Hancock county, Illinois, and especially of Nauvoo, and they are more than anxious that the Church should co-operate with them in that land. The attorney for the company said to me, I think it was just the day before I left New York, "We have discussed this matter, we have thought over it often in our councils, and we know that that section has never developed since your people were driven from it, and we fear that it never will until they return to it."

Independence, that spot around which our saddest memories and our fondest hopes cluster, there is a remarkable change of sentiment and feeling with reference to that section. It was there that the first effort was made to publish to this generation the revelations which our Father had given for our salvation and development; but the feeling of bitterness was so intense

that they were unable at that time to accomplish their purpose. But that stream has continued to grow. There has been time to test the value of these revelations, and to-day there is being issued weekly from that very point one of the strong religious journals of this country, and one of the strongest publications of the Church, with a subscription list close upon 18,000, and many of these are reaching outside of our own immediate circles. There must be now about 700 subscriptions in the Eastern States. This is at least double the number of families in that mission, and there are many more in proportion in some of the other missions.

Carthage jail, which for many years has been occupied by people who made their living by telling people of the bad reputation of the men who were martyred there, and trying to glorify those who put them to death, is today owned by the followers of the Prophet Joseph Smith, those who take delight in telling of the true character of those men who were willing to seal their testimony with their blood, and also the true character of those who assassinated them.

Not only is there a change of mind in this regard, but also this wonderful change of interest in the work that we are doing. We have more liberties today to preach the Gospel upon the streets of New York City than ever before; and just since I have been on this trip I have received a letter from the president of the New England conference that they have permission to preach anywhere on the streets of the City of Boston. This is a privilege that we have not had before, at least during my administration in that section. And while this wave

of enthusiasm on the part of the Elders, and wave of interest on the part of the people that is manifested, especially in the Northern States and in the Middle States, and in the Colorado or Western States mission, has not yet reached us to the degree that is manifest there, yet there is a marked improvement in our work, that is in the results of our work and in the interest manifested by the Elders. Up to the present time there have been about 2,000 more books sold during the corresponding seven months of last year, and this increase is largely in the sale of the Book of Mormon, this new witness for God that has come forth in this day and age of the world to be joined with the stick of Judah.

I bear my testimony to you, my brethren and sisters, that I do know that the Gospel is true, and that the kingdom of God has been established, and that it is going to roll forth in the world until the kingdoms of this world become the kingdoms of our God, whose right it is to reign. And I pray that we may all have strength to be valiant in the fight, and be able to take part in the battle and share in the victories of peace, and I ask it in the name of Jesus. * Amen.

The congregation sang the hymn, "O say, what is truth? 'Tis the fairest gem."

Benediction was pronounced by Elder James G. Duffin.

Second Overflow Meeting.

In the Assembly Hall at 2 p. m. Elder Rudger Clawson presiding.

The Temple choir and congregation sang the hymn, "How firm a foundation, ye Saints of the Lord."

Prayer was offered by Elder John W. Woolley.

The Temple choir sang the hymn, "Great is the Lord; 'tis good to praise."

The names of the General Authorities of the Church were presented by Elder Rudger Clawson, and all were sustained by unanimous vote of the congregation. (See list in connection with report of proceedings in the Tabernacle.)

ELDER WILLIAM H. SMART

(President of Uintah Stake.)

My brethren and sisters, I feel just now very much in the frame of mind that Elder McKay expressed himself to be in at the meeting this morning, that is, weighed down by a feeling of responsibility, in occupying this position as a representative and humble servant of the Lord. In voicing such sentiments as shall come to my mind I feel to trust in the Lord and your sympathy, faith and prayers for that which will be given unto me. I feel that we are being very greatly blessed in this conference. Indeed, it is coming to be a trite and common-place saying that each of our conferences seems to be better than that which preceded. I am glad to be able to bear testimony unto you that, after having attended all the sessions of this conference up to the present time, and having listened attentively to what has been said unto us by the various speakers, there has been no principle ad-

vanced that I have not felt to say amen to. I feel thankful to my heavenly Father, therefore, that He has given me the spirit of this conference, and I believe that you have enjoyed that same blessing, receiving a witness of the Spirit that the teachings of the brethren have been inspired of our heavenly Father. Indeed, it has been a time of refreshing.

It may or may not be in place to express my absolute concurrence in the appointment of Elder Ivins to the apostleship. This is in keeping with the statement I made, that I endorse, with all my heart, the sentiments expressed and the business transacted so far at this conference. I think, brethren and sisters, that this is one of the greatest testimonies that the Latter-day Saints have of the divinity of "Mormonism," and the foundation stone of our faith, the rock of revelation, the avenue through which God makes known His mind and will unto His servants upon the earth. One of the strongest principles of our religion, I think, is the nomination by the head, and the sustaining, or rejection by the body. The world are pleased to say that, through our being united in the acceptance of that which is nominated by the head, we are blindly led, that we are not independent, that we do not exercise free will and individuality; and therefore they urge young "Mormondom" to throw off this alleged yoke of priestcraft, bondage and slavery, the slavery of mind and spirit. I am sorry to say that the adversary, through those deceivers, is having power, in some instances, to influence our young people against the great principles that we have espoused. We do not think it is anything out of place that the sun

rises every morning, 365 days in the year, and sets every evening. We do not think it is peculiar that the trees bud in the spring, and shoot forth their leaves, and yield their delicious fruits in the fall. We do not think it is peculiar that the moon accompanies the other planets of this constellation regularly, from one year's end to another. We do not think it peculiar that when we throw a ball in the air it returns to the earth, by the law of gravitation or attraction. We do not think it peculiar that when we throw a body into the water it goes beneath the surface, and yet it rises afterward to that position that has the same density as itself. We do not think it peculiar that when we take the two elements, hydrogen and oxygen, and mix them in proper proportions, we may form the element of water. In other words, we do not think it peculiar that the universe and all that is therein heeds the voice of order and fulfils its destiny. When there is right, truth, honesty, superlative love at the head, unchangeable and unsullied in character, are you misled? When God speaks through the Priesthood we are just as certain that it is truth as we are that it is right and proper for all things within the universe to subscribe to and follow the laws of nature. How beautiful is the thought that the Spirit of God possessed by the Latter-day Saints is such that we can spiritually analyze the counsel that is given to us, and, if we are living according to the Gospel of the Son of God, we can thereby ascertain as to whether that which is given is true or not. That is the Touchstone of truth, therefore, when the servants of God proclaim the wishes of our heavenly Father,

we are entitled to know whether He sanctions that which is said or not.

While we were sustaining the authorities, this passage of modern Scripture came to my mind: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." I regard this as one of the most beautiful passages of spiritual philosophy that there is in the Scriptures. Another passage also came to my mind, a revelation given unto the Prophet Joseph Smith in Kirtland, March 8, 1833:

"Therefore thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time. Verily, I say unto you the keys of this kingdom shall never be taken from you, while thou art in the world, neither in the world to come."

That is, the keys of the kingdom that were bestowed upon the Prophet Joseph Smith, by the laws of our heavenly Father, should not only continue with him in this life, but in the world to come.

"Nevertheless, through you shall the oracles be given to another; yea, even unto the Church. And all they who receive the oracles of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby; and stumble and fall, when the storms descend, and the winds blow, and the rains descend, and beat upon their house."

Brethren and sisters, if we observe the laws of God we can understand that the oracles of God were given unto the Prophet Jos-

eph, and that, while he still holds the keys behind the veil, those same keys were given unto his successors. If we do not understand this, then we are liable to be overthrown when the rains descend and the winds blow, etc. Let us endeavor to keep our hearts attuned and our eyes open, that we may be impressionable to the Spirit of God, and be united with His servants upon the earth, that when, in the "times of refreshing," the Lord comes we may be counted among His jewels. I ask it in the name of Jesus. Amen.

ELDER WALTER C. LYMAN.

(President of San Juan Stake.)

I trust that during the short time I occupy this responsible position I may be blessed with the Spirit of the Lord, that my mind may be led in such channels as may be profitable to us who have gathered this afternoon. I rejoice in the privilege I have of living upon the earth in this day and dispensation, when the Gospel of the Lord Jesus Christ has been restored; and I rejoice in the fact that I have been counted worthy, with my brethren and sisters, to receive, through the manifestations of the Lord, a testimony of the truth of the gospel.

When I was laboring in the mission field, a number of years ago, in the Northern States, I used to wonder why it was that the Latter-day Saint Elders rejoiced so exceedingly in their labors in the mission field, and wondered if we should ever have the same spirit, the same influence, and the same peace and happiness in our labors at home. Since my return I have

been called to labor in the ministry at home, and I have found that it is possible to have that same degree of pleasure and happiness in our labors at home that we have in the mission field. I am pleased to say that, in my associations with the brethren and sisters of the San Juan stake of Zion, notwithstanding there are many things that are not pleasant, I have enjoyed myself even better than while engaged in missionary labors abroad.

I presume that a majority of the brethren and sisters who are here this afternoon have read in the Book of Mormon the statement made by one of the writers, quoting the words of our Savior, in regard to the city of New Jerusalem, that the Gentiles should be called to assist the Lamanites, or the seed of the house of Israel, in the erection and building of that city. I have wondered many times how this was to be brought about, but, since I have been laboring in the San Juan stake of Zion, I begin to see a little of the preparatory work that I think is going to fit and prepare the seed of Lehi, or the Lamanites, to perform this great and glorious work that has been predicted upon their heads. One of the ancient prophets predicted that kings and queens should be the nursing fathers and nursing mothers of the seed of Israel in the latter days; and I find that, in a sense, this is being fulfilled in the stake over which I preside. The government of the United States, which, I presume, may be classed with the kingdoms of the earth, is establishing schools, and there is one in our neighborhood that I desire to refer to briefly. It is upon the San Juan river, among the Navajo Indians, and is costing several hun-

dreds of thousands of dollars. The buildings and surroundings there are such that the Indian children are being trained under conditions that are far more favorable than those surrounding the schooling and education of the Latter-day Saints in that vicinity. They have the latest modern appliances in everything that they are doing, and many of the Indians are becoming skilled mechanics. There are hundreds of them employed by the government in farming, in carpenter work, and in learning the trades and sciences. Many of them are becoming quite proficient along these lines, and their children are becoming used to the conveniences and appliances of modern civilization even to a greater extent than we who have been more fortunately situated in the past. This, to my mind, is one of the evidences that the Lord is working with this government along these lines, and we who love to labor among this people rejoice exceedingly in this fact. It was my privilege about 28 years ago, when I was yet a boy, to remove to that section, and I lived there for a number of years when those Indians were not in the condition that they are today, when it was hardly safe for one to be among them, even his life was in danger. At the present time nearly all the men we can get to work for us are the Navajoes and Utes, and we have quite a number of them employed, and they are becoming very proficient in the work they have to do. They are gradually taking hold of the methods of civilized countries, and are learning to adopt the methods and manners of the people among whom they live and labor.

I rejoice exceedingly in this, my brethren and sisters. Although

they have not yet attained to that degree of advancement in civilization that we feel it wise or proper to preach the Gospel among them, whenever that time shall come that they are fitted and prepared to be colonized, to live in homes and houses of their own, their natures and dispositions are such that it would be in my opinion, a very simple matter to convert a majority of them to the principles of the Gospel. Some years ago, volunteer Elders went to labor among them, and a great number of them were baptized, but owing to the fact that we had no place to colonize them, and the impossibility for them to live up to the principles of the Gospel in the condition under which they were living, it was deemed unwise to preach the Gospel among them further at that time. But we look to see the time, in the very near future, when the possibilities we have in the section of the country where we are living and laboring will be such that it will be possible for them to have homes and farms of their own, and the Gospel may then be taught to their children as it is being taught to us and our children.

I was quite impressed with the remarks of Apostle Heber J. Grant in regard to the Word of Wisdom, and if I may be inspired by the Spirit of the Lord, I wish to say a few words on this subject. Many years ago, in listening to one of the leading brethren speaking upon the Word of Wisdom, I remember he took up the financial phase of the question of our breaking that commandment, and he made the statement that he believed that from every town, city and village in the community there was a stream of money going to swell the river

flowing out of this state every year for those things that are forbidden by the Lord. Further, he said that he did not believe there was a family or household in any ward in the whole Church but had contributed somewhat to that river of money that was flowing from among the Latter-day Saints. I thought to myself, there is at least one family in the Church that has never contributed one cent towards that stream; and on my return home I made this statement to my wife, when, to my chagrin, she acknowledged that we had one pound of tea in the house; so we had contributed at least the price of that pound of tea to that great river. However, I believe there are families among the Latter-day Saints, and many of them, who do not in any manner use these things, and do not keep them in their homes. It seems to me a strange thing that, after the many years this principle, this law of God, as it is to us at the present time, has been taught to us, that there are not more Latter-day Saints' homes in which tea and coffee, and those things that are forbidden, cannot be found. I find among the young and rising generation, where I labor, that those boys who are tempted to use tobacco and liquor, and other things that the Gospel forbids, have not the same moral courage, the same moral strength, that others have who have not acquired those habits; and I find that this will apply to those who are older in the Church. I believe the time will come when the Lord will not look with the same degree of leniency upon the violation of this commandment that He did in former years. Another phase of this question that seems to me ought to stimulate us in the

keeping of this commandment is, that we ought to teach and set a proper example before our families. I have known families that were almost model Latter-day Saints, and yet some members of the family were not able to control their appetites in the use of tea and coffee; sometimes grand children of people having that appetite fixed within them find it almost impossible to get away from it and keep the Word of Wisdom. It seems to my mind that, even though men and women go without articles of food they have been accustomed to all their life, even though it might shorten our life a day or two, that it would be well to get the spirit of this work, and leave off those habits rather than go to the other side with our bodies stained with things that the Lord has forbidden us to use.

I rejoice in the testimony of the Gospel that the Lord has given unto the Latter-day Saints, and I bear testimony that the men who preside over us are inspired of the Lord. They are not tyrannical at all, they labor among us in love; and I am happy to say that, in the stake I preside over, there is not among the presiding authorities, so far as I am acquainted with them, the slightest feeling of anything but union among us all. I pray that this feeling and spirit may be with all the Latter-day Saints; I ask it in the name of Jesus Christ. Amen.

Sister Edith Grant sang, "The Lord is my Light."

ELDER NEPHI PRATT.

(President of Northwestern States Mission.

I do not know how to give prop-

er expression to my appreciation of the spirit of this conference. The Spirit of the Lord has been poured out upon our brethren who have spoken, and upon the congregations that have gathered together in this conference, in a very remarkable manner. I feel to thank the Lord for the timely instructions that have been given this people, from time to time, by the Apostles, Prophets, and Elders of the Church that God has established in these last days. To come to this conference from that portion of the United States where I am on a mission, is indescribably sweet to my spirit, and praise and thanksgiving goes up from my heart to our heavenly Father for these great blessings. While you at home are busy in the various towns and cities where you live, the Elders who are on missions are going from town to town, and mingling with the throngs of men that congregate in the places of change and exchange, attempting to find the "one of a city and two of a family" who are to receive the Gospel, according to the words of Jesus. Many of your sons sometimes feel as lonely as though they were in a forest, when they are upon the streets of some of the great cities, surrounded by crowds of unsympathizing strangers. But the Lord sustains them, and we are increasing, by the blessing of God, the friends that used to be like "hunting for a needle in a haystack," they were so scarce. Wherever your sons, the Elders, go and put up at a house, we hear remarks of this kind, "If I had known they were Mormon Elders when they first came to my house, they could have got no shelter under my roof; but I have discovered that they are gentlemen, not only pol-

ished outside, but the honesty and innocence shown forth in all their actions has attached us to them, and never within my habitation have I had more welcome guests than the Mormon Elders." We are establishing a good reputation also with landlords, people who take us in for money, and give us a room and shelter. The prejudice against the Latter-day Saints is giving way in the Northwest to a great extent. The *Oregonian*, the greatest paper published in Oregon, printed in Portland, has to say of us that we are worthy of all commendation for the part that the Latter-day Saint men take in their religion. That paper calls attention to the fact that men, instead of women, teach in Mormon Sunday schools, and they teach a consistent theology; whereas, in the Sunday schools in the churches of the various sects in the Northwest, the teachers and superintendents of Sunday schools generally are women. I notice that other papers also are alluding to the active participancy of men in the affairs of religion among the Latter-day Saints, and state that it is because of the men putting forth their strength in this Church that the Sunday schools are a success. We are selling sacred literature up in our country to the Gentiles. I wish that you could come to us and feel the good spirit that accompanies the Elders in their work.

The spirit of the nation has been described today as one of great indifference; but once in a while we have things happen like I am now going to relate to you. A woman said to a Latter-day Saint brother residing where my headquarters are: "Mr. So-and-So, you have been more affectionate in your manners toward my little four-year-old

daughter, and have spoken more kindly to her than her father has done in all the years since she was born. Tell me where you have been raised?" He answered, "I was born and raised in Salt Lake City." "Well," said she, "what are you?" "Why, I am a Mormon," he replied; "my mother and father are prominent in the Mormon Church; my mother (I think he said) is the fifth wife of my father." She shrank from him, and said something like this: "Don't tell me that. I would rather have thought of you as being a Chinaman, and belonging to a Chinese club, than to have thought of you as a Mormon, and belonging to that people." And this is about what he said: "Madam, you have the appearance of a lady, but I have been raised, apparently, better than you; I have been taught to respect the religion of any of my fellow creatures, and could not sneer at you as you have at me, for religious convictions." It took the woman so aback that she said: "I regret that I spoke as I did, and to show you that I regret it, since I have never read anything in favor of your people but everything against them, bring me some of your books that I may read your side of the question, and I will read to show you that I am sorry I stepped over the bounds of decency in my language to you." Honorable and fair; but she had to be rebuked before she knew how to behave. Then she received some literature of ours. In the meantime this brother had gone off 180 miles to a mill, and this woman wrote in a letter to him: "Your literature has taken away from me the desire to go to pink teas and to associate with frivolous women. If there be a God, a true and living

God, he must be the God that Joseph Smith has worshiped. Send me, if you please, the Book of Mormon, or tell me where I can find it." When she received directions how to get the Book of Mormon, she sent over to my headquarters and purchased one. Then she wrote another letter to this man, in which she said: "I am all lit up with this book, and I believe that no wicked man ever wrote it to deceive. I wish I knew what to do." Women came to her, she said, and inquired, "What are you so abstracted about? Why don't you come with us, and associate, and call, and return our calls, as you used to?" A friend came to her and said: "What is it that is occupying your mind?" The woman replied, "It is Mormonism." She was not afraid, when she found that "Mormonism" was good, to tell her fashionable friends. Then this second lady said, "I am very much astonished and very much disappointed in you, to think you could be taken away from everything you have loved before, for we haven't seen you lately, and you seem to be changed to us." "Listen," said this first woman (as I shall term her by way of description for our convenience), and she read out of the Book of Mormon the account of Christ's appearance unto the Nephites. And they cried with joy together, and said, "Did you ever read anything so beautiful, and so accompanied with power!" Then said the first lady, "I want to go to a Mormon meeting, but it is raining so all the time and is so disagreeable; but I intend to go to the meeting, and so, let us pray to Joseph Smith's God; we will put Him to the test, and I know that He will answer us. Come with me into my bedroom." And they

went together, and knelt down and prayed, saying: "O Lord, if Mormonism is true, and it is Thy work, give us a sign. Let it be that the weather shall clear off, that tomorrow we may go to the Latter-day Saints' meeting; and let it come to pass that the nurse girl that comes to stay with my little one may have liberty to come here and take care of my girl, that I may seek the things that are pressing upon my mind; and also this: may my husband come to me and say, 'I am going away tomorrow,' so that I may be free to go to the Latter-day Saints' meeting." And it cleared off in the night, and in the morning the nurse girl came and said, "Mrs. So-and-So, I have come to tell you that my mother says I am at liberty to stay all day with your little girl, if you want me." And the man of the house came and said: "My dear, I am going away today, down to Hood river, and I shall not be home till tomorrow." Then these women began saying to themselves: "Did you ever see anything like it? What God is it that answered us? Have we ever from our girlhood days seen a manifestation, such an absolute answer to prayer before?" When they were going to the meeting they talked together, and said something like this: "Wouldn't you like to have described to you the God who answered our prayers last night? Oh, that we might find out something about him." And they went to the meeting, and young Elder Gardiner was called on to speak, and he talked upon the subject of the personality of God, and as he talked the power of God came upon him, and his tongue was loosed, and the hearts of these women were softened, and they said to each other, "He is answering the very ques-

tions that we wanted to know about." When the meeting was over, they got two of the sisters to stay with them, and they invited two of the Elders to speak to them, and they spent five hours in conversation together. A few days subsequently they came over to headquarters to see the president. They told me all these circumstances, bearing testimony that they knew "Mormonism" was true, and they wanted to know what they must do to be saved; and I said, "Repent, both of you, of every offense against God, and be baptized in the name of Jesus Christ for the remission of your sins, by one having authority, and have the hands of the servants of God laid upon your heads, and ye shall receive the gift of the Holy Ghost." I enquired if they were married. The second lady said, "I am not;" but the first lady said, "Yes." "Well," said I, "we have got to talk to your husband, for it is said that we are breaking up families, and we don't propose to violate the rights of families; we never baptize a child or a woman without the consent of the parents of the child or the husband of the woman." She then commenced to cry as if her heart would break, and we tried to comfort her. I told her that I would speak to her husband, but she forbade me. The second lady said, "When can I be baptized?" I said at the regular baptizing day, next Sunday morning at 9 o'clock. And when baptism day came, we led her down into the water with six or seven others, and she was baptized. This was the lady who was so astonished at the other lady, because she was taken up with Mormonism. The woman that can not come into the Church because of her husband is

thankful to us, and is doing all she can to keep faithful and keep the spirit that has possessed her mind. This is a sample of the work of the Elders and the influence of the Book of Mormon, but, of course, such cases are rare.

God bless you, my brethren and sisters. May the Lord pour out upon Zion His blessings. May we missionaries be strengthened in our important labors among the nations. I ask it in the name of Jesus. Amen.

ELDER ANDREW JENSON.

My brethren and sisters: The Church of Jesus Christ of Latter-day Saints has a very interesting history, and what we have listened to from the lips of President Nephi Pratt is but a small chapter of that history. We have existed, as a Church for seventy-seven and a half years; during which time a great deal has been done, and a great deal has been written, concerning the Saints of these the last days; but we are in the same position that the Nephites were many years ago, when the Savior appeared unto them in the Land of Bountiful. In order to illustrate what I mean, I will read to you a few verses from the Book of Mormon. It is recorded here, in III Nephi, twenty-third chapter and seventh to the thirteenth verses:

"And it came to pass that he [that is, the Savior] said unto Nephi, bring forth the record which ye have kept. And when Nephi had brought forth the records, and laid them before him, he cast his eyes upon them and said, Verily I say unto you, I commanded my servant Samuel, the Lamanite, that he should testify unto this people, that at the day that the Father should glorify His name

in me, that there were many Saints who should arise from the dead, and should appear unto many, and should minister unto them. And he said unto them, Were it not so? And His disciples answered Him and said, Yea, Lord, Samuel did prophesy according to thy words, and they were all fulfilled. And Jesus said unto them, how be it that ye have not written this thing, that many Saints did arise and appear unto many, and did minister unto them? And it came to pass that Nephi remembered that this thing had not been written. And it came to pass that Jesus commanded that it should be written; therefore it was written according as he commanded."

I have no intention to make any remarks in regard to the resurrection of the dead among the Nephites, but I desire to make this quotation illustrate the situation we are in as a people at the present time. Only a small portion of our most interesting history has been written, and only a small portion will ever be written, because so many of our Elders who have been abroad preaching the Gospel, and who could easily have written books similar to the autobiography of Parley P. Pratt, for instance, have written scarcely anything at all. Elder Pratt's book is interesting, indeed; but, while he wrote a book that is still being read by thousands, others might have written in like manner, embodying their testimonies and experiences. This work, however, has not been attended to. Many who should have done such writing neglected it, and their testimony is, consequently, not now before the people. Your historians, however, are doing something now that will astonish you at some future day; and I now address this congregation as if I were addressing the whole Church. Should Christ appear and speak to us, as He anciently did to the Nephites, He

could refer to many important events, pertaining to His latter day cause on earth, about which no record has been made. Perhaps He might say, "Did not my servant Joseph Smith, or my servants Brigham Young, Orson Pratt, Heber C. Kimball and others prophesy so and so, while they were on the earth?" "Yes, indeed they did," would perhaps be the response by some of our veterans. "We remember quite well that those things were predicted." "Why, then, were they not written?" might be the next question.

There has been a great deal of neglect, in this Church, in regard to the writing of history and personal experience. The Church was small in the beginning, and Joseph, the Prophet, perhaps did not have any adequate idea of the future magnitude of the Church which he founded, as a humble instrument in the hands of God, or that it should grow to its present dimensions in a few years; hence he, apparently, did not keep a complete or unbroken journal. He wrote considerably at times, but at other periods of his eventful life wrote only a very little. Consequently his history, as it has come down to us, is somewhat incomplete; and he did not, apparently, attach as much importance to some of his movements, or official acts, as some of us are disposed to do today. We can speak in the same strain about the life of the Savior. What the evangelists of old have written about Jesus Christ simply whets our appetite for more. Every student of the New Testament soon finds himself possessed of an earnest desire to know much more concerning Jesus than that which has been written by Matthew, Mark, Luke and John.

And so also when we read about the Prophet Joseph Smith, the coming forth of the Book of Mormon, and subsequent events. But we are trying to do the best we can at the present time to make up for the past. The publication of the history of Joseph Smith of late, with a great many foot notes, has been read, undoubtedly, by many of you with great interest. These foot notes that have become so necessary, on almost every page of the books, can but suggest that there must be a vast amount of material which has not yet been properly compiled into history. And that is true. We have, at the Historian's office, tons of valuable writings,—very valuable books, documents, letters, reports, statistics, etc, some of which belong to the earlier days of the Church and some to a later period. Our collection is the result of many years of patient labor, and an ordinary mortal could easily think, in looking at the immense pile, that it would be impossible to go through it all. The mountain, using a figure, looks so high that he would not dare to approach it, much less attempt to climb it. The genuine historian, however, knows that he must trace everything to its source; he must surmount all obstacles; he must tackle the entire pile; he must reach the pinnacle at all hazards and endeavor to look down the other side, or he cannot expect to be classed as a thorough historian. Our documents at the Historian's office have gradually increased year by year, in proportion to the growth of the Church; but, aside from the natural accumulation, we have gathered from many different lands and climes a great number of books, thousands of them. We have been doing this

labor of gathering documents more especially during the past fifteen years, until we now, as I said, have an immense collection of these books and documents, which have been arranged in years, months and days, commencing with the 6th day of April, 1830, and coming down to the present time, or at least to the close of the nineteenth century.

It is very interesting to note the growth of the Church, commencing with its incipency at New York, with six members, and then looking at it today, with its 55 stakes of Zion and 21 missionary fields. But, notwithstanding the historical material we have at our command at the present time, we find there are many links lacking to make a complete chain. Much valuable history has been lost. I think, perhaps, I was the means of saving from destruction about one-tenth of the records in Europe, but in America I have not been nearly so successful. During the exodus from Nauvoo, when the Saints were driven from their homes, circumstances compelled them to leave much of their property behind, many heavy things that they could not take along, and among these many books and records. There were records of great value, from the missions in the Eastern and Southern States, that never crossed the Missouri river, much less reached the valley. Consequently, we find that with all the material we have on hand, we are lacking a great deal to fill up the gaps.

In writing a detailed history of the Church, as we are now endeavoring to do, we desire information about every settlement, every stake, and every ward, and also something about every quorum of the Priesthood, and auxiliary organization.

We find it a very difficult task to obtain some information that we desire. But after we have obtained all we can from public records, and after we have put to the best possible use all fragments of records from the different stakes of Zion, particularly the older stakes, and gathered together all the books that we can from the different missionary fields, there is at least one more class of indispensable records required, and it is concerning this class that I appeal to you today; we wish you to help us to procure it. Listen! Many of you are sons or or grandsons, daughters, or granddaughters of members who figured prominently in the early days of this Church. Brother Pratt, who has just spoken to us, is a son of one of the most illustrious men that figured in our early history, and there are in this congregation to-day, not to speak about the whole Church, a great many descendants from just such noble parentage. Many of you are, undoubtedly, without your knowing it, in possession of historical knowledge, in the shape of old papers and documents that you may think are not worth anything at all, but which would, in the hands of the historian, fit in beautifully in some of these gaps that I have been referring to. We have evolved a somewhat original system, a natural system, so perfect, so complete, and yet so simple in its scope and arrangement, that there is scarcely a document that you can produce, or a book or record of any kind which may be procured, that will not fill up a gap in some conference, branch, ward, stake, or quorum or organization of the Church. Hence, we appeal to you, my brethren and sisters throughout the whole Church, that you will

gather together such remnants—old letters and documents—from the days of your grandfathers and grandmothers, and that you will lend them to us at the Historian's Office, that we may read them and cull from them such information as we need. Of course, we do not know what use we can put them to until we see them, but, much that some of you may deem worthless may by us be found very useful indeed, as it may fit in nicely somewhere and help in making a complete history of our people. And not only that, but, by co-operating with us, you may be the means of placing your fathers and mothers, and your grandfathers and grandmothers, on record. Furthermore, the private documents may enable us to bring forth, as it were, from oblivion many choice testimonies, similar to those related by Brother Pratt today. My brethren and sisters, will you comply with our request? Will you carry this message home with you? Will you go to your different settlements and spread this call among your neighbors, and search here and there for the material that we desire so much?

The Book of Mormon, to which I have referred, is a very precious document, precious even from a historical standpoint. I admit that I may, perhaps, look upon that book a little differently to some of you. Some of you may love and admire, to a very great extent, the doctrines contained therein, and so do I; but, when I was a little boy and read the Book of Mormon the first time, I skipped over a great many doctrinal parts, and long sermons, that are contained in it, such as King Benjamin's discourse, the instructions that Alma gave to his sons

and many similar things, because they were not so interesting to me as some other parts were; but, being, perhaps, a natural historian from my early youth, I read and re-read the historical parts of the book with particular interest, and I came to the conclusion that the Book of Mormon was the most interesting book I was ever permitted to peruse when I was a boy. I have not changed my ideas very much since. Do you realize what that book is to you and yours, as Latter-day Saints, and what it would be to the whole world, if they would accept it? Do you know that, if it was not for the Book of Mormon, this western half of the world, in which we live, would have no written history for about 4,000 years? It is no secret among the Latter-day Saints that the Garden of Eden was located on this land. Hence, we can claim as a part of our history the first chapters in Genesis. But, when Noah built his ark, and that floated during the deluge nearly half way around the world, and landed somewhere on the mountains of Ararat, in Asia, the history of the world, as given us by the Jewish historians, was transferred to the eastern hemisphere. From that time to the days of Christopher Columbus, when he sighted San Salvador, off the coast of North America, the western world is almost entirely lost to history, so far as eastern writers are concerned. They tell us next to nothing about America. But, in the Book of Mormon we have a history extending from the days of the tower of Babel to the time that the family of Lehi left Jerusalem, 600 years before the birth of our Savior. Thus a period of about 2,500 years is covered by the history of the Jaredites.

Then, taking up the history from the time Lehi left Jerusalem to the destruction of the Nephites, we have the accounts of another thousand years, which brings us down to the year 420 after the birth of Christ, and the historical narrative in the Book of Mormon leaves the Lamanites in very much the same condition that Christopher Columbus found them in, over a thousand years later. Thus you will understand, my brethren and sisters, that the Book of Mormon is about the only historical document we have at the present time of this great western world? The eastern world has the Bible; it also has Josephus; it had Greek and Roman historians, and writers of other nationalities who left on record many precious books, telling us all about the eastern world. But the western world is minus such histories, and must acknowledge a great lack of historical documents. This is, perhaps, in a great measure due to the fact that the Spaniards, in the sixteenth century, tried their best to destroy all records and documents, and all information that the Aztecs and other Indian nations possessed in relation to their ancestors and their ancient history. But, thank God for the Book of Mormon, it revives the whole matter. It tells, briefly, it is true, a story that at once could be accepted by scientists, philologists and all other men who would investigate it. Every year brings to our knowledge something that corroborates that book as a true historical document; we learn more and more about the cliff dwellers, the mound builders, the tribes of Central or South America and Mexico; and everything thus produced goes to prove that just such a people as the

Nephites at one time lived in this land.

Two weeks ago today, we could have celebrated the eightieth anniversary of the delivery to the Prophet Joseph Smith of the plates from which the Book of Mormon was translated; I wonder how many of you remembered the day. We have scarcely commenced yet to celebrate anniversaries of important events in the history of the Church, but perhaps we will do so more frequently in the future, when the Church has grown a little older.

Now, my brethren and sisters, will you kindly remember what I have said in regard to our modern history. I have alluded to the Book of Mormon in order to show how valuable that book is to us as a historical document, not to speak of the glorious doctrines and prophecies which it contains. But our own history is necessarily more interesting and valuable to us than the history of any other people; not only interesting but necessary, from the fact that out of the Church of Christ, to which we belong today, shall, in due course of time, grow the kingdom of God. When the time comes that Christ shall reign upon the earth, as King of kings and Lord of lords, it will, most assuredly, give the citizens of that kingdom a great deal of satisfaction to look back upon the history of that persecuted people who struggled so hard, as we have done, to establish the Church of Christ on the earth. They will read, with deep interest, the history of the Latter-day Saints in Missouri, in Ohio, in Illinois, and of the early days in these valleys. The little handful of Latter-day Saints who labored and traveled, in the midst of all the opposition and persecution that bitter

foes could invent, to establish this Church, will be great heroes to them. Let us also remember that many of us who now live, even if we did not take an active part in the very beginning, nevertheless are numbered among the founders or early workers in this great Church, and this great kingdom that shall finally usher in the glorious millennium.

Let us do what we can to honor our fathers and mothers and ourselves; let us place them and ourselves on record; let us make those who brought us into the world speak, even if they are dead, by bringing their books and records forth that they may be transcribed. With modern facilities for writing and copying, we can now write a hundred words much easier than we could ten words a few years ago. Thus we can afford to make copies of your old records; and if you will only produce them, and let us have the use of them a short time, we will show you something as the result of our labors that will cause your hearts to leap with joy. God bless you, I ask it in the name of Jesus Christ. Amen.

ELDER JOSEPH W. M'MURRIN.

My brethren and sisters: I am requested to speak a few words before the benediction is pronounced.

In common with others of the brethren who have borne their testimonies during this general semi-annual conference, I can say that I have been exceeding happy, and have been thankful to my Father in heaven that my spirit has been in harmony with the counsels and teaching that have been delivered

to the people by the servants of the Lord.

One of the peculiarities of the Latter-day Saints is their belief in Divine revelation. It has been stated in this meeting this afternoon that we are believers in the revelations of the Almighty, and that there is necessity for the word of the Lord to come unto the people in these latter times as in former ages. I sometimes wonder that there should be so much doubt in the minds of the people concerning divine revelation, when we think of the marvelous advances that are being made scientifically among the nations of the earth. It is possible now, so we are told, (while we may not comprehend the principle altogether by which this thing that I have in mind is accomplished, I suppose we have no doubt that it is being accomplished), that messages are sent through the air without any means of transmission that we can see, through the agency of what is termed wireless telegraphy. All that the most of us know about it is that there are delicate instruments that are so in tune with each other that, by some mysterious means, when an instrument is touched here, afar off, hundreds of miles away, there will be a response with another instrument that is in harmony with the first, and the message will be received and understood. Something akin to that is also said in relation to musical instruments, that where two musical instruments are in perfect accord with each other, if a note be sounded on one, another instrument in the same room, if in exact harmony, and responsive to the note, will make reply. Is it not possible, my brethren and sisters, when we see these things transpiring among the children of men, to

believe that we can be so in harmony with our Father in Heaven in our spirit, in our thoughts, that we can receive and recognize the message of the Almighty when the voice of the Master speaks through His servants? There is, or should be, a responsive key or spirit within our own souls that should be in perfect accord with that that is divine. I believe in this doctrine with all my soul. I do not only believe that the manifestations of the power of God and the inspiration of His Spirit has rested upon those who have occupied prominent and presiding positions in the Church, but that it has been with the people of the Lord generally.

I could not help but recall, this afternoon, when the name of Brother Anthony W. Ivins, the President of the Stake in Mexico, was named as an Apostle, that, years ago, there came into my own soul this very spirit to which I refer. I remember at one time when I was afar off in the missionary field, reading of the appointment of Brother Ivins to preside in Mexico; as I read there came over me the spirit of inspiration, and whispered to my soul that the time would come when Brother Ivins, who was then called to break up his home and go afar off into an adjoining republic, among a people that could hardly be deemed desirable, when he would much rather, I imagine, have remained with his own people, he, nevertheless, broke up his home, sold his possessions and, at the call of the authorities of the Church of Jesus Christ of Latter-day Saints, cheerfully undertook the accomplishment of the work allotted to him,—I say, as I read of these things, and thought and pondered over the sacrifices that he was will-

ing to make, there came into my soul the testimony that God would yet call him to the ministry of the apostleship.

A few years ago, probably seven or eight years, in journeying with one of the Apostles, on a trip south, I spoke to him in relation to this impression of the Spirit that had come to me. I was beginning to wonder whether I had been rightly impressed, as a number of vacancies had occurred in the apostleship and had been filled, and still Brother Ivins was not chosen. To my astonishment that Apostle either took a little journal from his pocket and read to me, or related to me, I am not sure which, but I believe that he read it from his journal, that one of the great pioneers of this country, one of our statesmen, who was also one of our noted apostles, the "father of the southern country," Apostle Erastus Snow, many years ago, in the days of the boyhood of this brother who has been chosen to the apostleship, prophesied that the time would come when he would be called to this very position, and stand in the quorum of the Twelve Apostles. Men may laugh and sneer and doubt the possibility of the inspiration of the Holy Ghost, and the revelations of the Almighty that come to man, but in my soul, and in the souls, I trust, of those who are gathered together in this congregation, who have taken upon them the name of the Lord Jesus, there has come answer to prayer, there has come understanding in relation to the truth, there has come the revelation of the Lord God of heaven to us, that this work to which we have set our hands is the very power of God, the work of the Almighty. I thank the Lord for it. I

thank God for the testimony I have of the truth. And I do know the truth; I know that this people have been established in these latter days by the revelation and commandment of the Almighty, and that the predictions spoken through the mouths of the old prophets in relation to the marvelous work of the latter days are being brought to pass. The work we will accomplish hereafter will continue to be a fulfilment of the sayings of the prophets, and nothing can stay it. God has promised it. God has set His hand to accomplish this work, and He has said concerning those who may oppose it, that the wisdom of the wise shall perish, and the understanding of the prudent shall be brought to naught, while the Lord of heaven continues in the accomplishment of his strange and wonderful work. These promises relative to the latter days will all be wrought out in the Lord's own time. There is power with God to decree and to fulfil His decree, and there is no power in the nations of men to thwart the decree that God has made. And in this we are strong. In this we are mighty, though we may be classed among the weak things of the world, we are nevertheless doing the thing appointed unto us of God, and the Lord will carry it through. This is my testimony, and I rejoice in it. I bear it to you in fear and trembling, in a sense, and yet with an unutterable joy, a joy that passes all understanding. I know that God has established His work, and that in this Church there can be found the doctrines and the power of God to salvation. May God help us to believe it, and to indicate our belief by practicing the things that

have been revealed, is my prayer, through Jesus Christ. Amen.

The Temple choir sang the anthem, "But in the last days it shall come to pass."

Benediction was pronounced by Elder Rudger Clawson.

Third Overflow Meeting.

In the Barratt Hall at 2 p. m., President Seymour B. Young presiding.

A quartet, "Dear Refuge," was sung by Elders Horace G. Whitney, George D. Pyper, Edward P. Kimball and John D. Spencer.

Prayer was offered by Elder Edward H. Snow.

The congregation sang the hymn, "How firm a foundation, ye Saints of the Lord."

ELDER ALONZO A. HINCKLEY.

(President of Millard Stake.)

My brethren and sisters, the sessions of the conference that it has been my privilege to attend thus far I have enjoyed most thoroughly. I have rejoiced in the spirit of the conference, in the blessing of the Lord that has accompanied our brethren who have borne testimony, and spoken to us, and I sincerely hope that, for the few moments it is my duty to appear before you, I shall be remembered by you in your faith and prayers, that the Lord may assist me. I have absolutely formulated nothing in my mind in all the anxiety that I have experi-

enced in the last two hours, since this meeting was appointed, but I have felt in my heart that, if I could do nothing more, I could bear an honest testimony to the truthfulness of the work of the Lord.

I have been called to labor in the Millard Stake of Zion, over a most excellent people; and, as I was remarking to one of the brethren yesterday, we feel that we cannot help but accomplish good when, out of a Church population of about 4,700 souls, in the Millard Stake of Zion, we have 2,000 who bear the Holy Priesthood, a majority of whom are faithful and true in the discharge of their duty. In a calculation that was made some three weeks ago, by members of the Stake Presidency, we felt we could safely report that, in the Millard Stake of Zion, all the officers, including the presidency, high council, alternate high councilors, and those who preside over the various auxiliary associations of the stake, the Bishops, their counselors, and those who work in organizations in the various wards of that stake of Zion, numbering 1,700, are honest and faithful tithe payers, and all are observers of the Word of Wisdom, so far as tea, tobacco and alcoholic drinks are concerned; not one but has full faith in the Gospel. I say that, with that force of brethren and sisters, of that sterling quality and manner of life, and such faith in the Gospel, we have felt we could not help but succeed in the work that the Lord has called us to perform.

The great duty that rests upon the Latter-day Saints is, not so particularly in declaring the word of the Lord, but it is living the Gospel as we have received it. It is not sufficient that a child should learn to repeat, "Blessed are the pure in

heart, for they shall see God," but, the proper impression to be given to the child should be, when they learn that beautiful saying is, "I will be pure in my heart, that I may see God." It is not sufficient that they should learn, "Thou shalt not lie," but that they should feel in their hearts, I will not give myself to deception of any kind. Every principle that is taught should become active in their every-day life. It is not sufficient that our children should hear their father and mother in family prayer, kneel down and pray for the authorities of the Church, but that they should also hear father and mother in their conversation upholding and sustaining the authorities, and yielding obedience to the counsel and instructions that come unto them through that source. It is not sufficient that a father or mother read the Word of Wisdom, contained in the eighty-ninth section of the Doctrine and Covenants. They will not be excused before the Lord, when they tell their children that it is the word of the Lord, and at the same time those parents sit down and drink tea or coffee; I consider that the sin is greater than merely transgressing the word of the Lord in that particular. There are the children; they hear that read as a revelation of the Lord unto His people, and then they discover that their father or mother pay but slight attention to that revealed word. I take it that, when the child hears other things that the Lord has spoken, their inclination also will be to treat that lightly, if they have discovered that tendency in their father or mother. The responsibility of living the Gospel is greater than the responsibility of simply hearing and professing. The

effect of living is greater for good upon those with whom we are associated, than simply hearing that which we have to say of the Gospel.

I thank the Lord when I discover in the world the good examples that we occasionally meet. I thank the Lord that it was my good fortune to have been born of goodly parents. I never forgot the lessons of a good mother. When days of hardship came upon my father, I remember the lessons mother taught her boys. I happen to be the son of the second wife in a polygamous family, and I say, to the credit and the honor of my parents and also of my aunt, his first wife, that, in our household, I hardly knew which was my mother, for my aunt was as devoted and attentive in her care for my mother's children, it seemed to me, as she was for her own. In the days when hardship came upon our family, and father was away from home, I remember that mother came, after we went to bed at night, and taught us, and said, "You boys ought to be thankful for the comfortable bed that you rest in;" and she would tell us of the many who were not so blessed. She would tell us of the authorities of this Church, and of the great sacrifices they had made and were making, until it became second nature to me, when I met the servants of the Lord, to have a very high regard for them, to look upon them as Prophets, Seers and Revelators. I praise my mother today for those early impressions, and feel that they are worthy of commendation to all parents.

It has been my privilege to bear my testimony to those who are not of our faith. I have been delighted in this conference to meet numbers

of those to whom it was my privilege to proclaim the Gospel, and to find in them the same love of the truth that was first engendered in their hearts when they heard the glad tidings of great joy. One good sister, when she spoke to me said, "My brother, while I am delighted to be gathered up to Zion, I hope that I shall be given your faith and prayers, for my trials are many. I do not find among all of my brethren and sisters the exemplary life that I had hoped to discover." Notwithstanding, this good sister had been taught faithfully by Elders that, when you gather to Zion, you should not look for perfection. They have sung of the time when they would come to Zion, to learn of the ways of the Lord and walk in His paths, and no matter how thoroughly they have been warned, when they gather here, if they discover coolness and indifference, it is a severe trial to them. I hope, my brethren and sisters, that we may sense the responsibility that is upon us, of living worthy the name of Latter-day Saints. Our everyday acts should preach the Gospel, and bear testimony of our sincerity, that we might have the confidence of our brethren and sisters, showing that our lives are characterized by humble spirits, and devotion to the work of the Lord.

I desire to bear testimony to a knowledge that we are engaged in the work of the Lord. I have not been privileged to see any marvelous manifestations connected with the work of the Lord, only as I have seen it progress, but the Lord has made manifest unto my soul the divinity of this work. He has made manifest unto me that development, comfort, and blessings come unto all those who are faithful, and that

disappointment comes unto those who prove derelict in their duty.

May the Lord help us to be faithful, that we may cherish a love for the truth; and while we may seek the favor of the world, that we shall never sacrifice principle, but that we shall declare the truth by word and deed every moment of our lives, serving the Lord with full purpose of heart, is my prayer, in the name of Jesus. Amen.

ELDER EDWARD H. SNOW.

(President of St. George Stake.)

I have been thinking, my brethren and sisters, during my attendance upon this conference, that we live in a momentous age; and at this particular period of our history we are, as a people, both in this nation and in the Church of Jesus Christ of Latter-day Saints, making very important history. We live under the leadership in political life of a very strenuous President. As members of the Church, we are living, in our religious affiliations and obligations, under an equally strenuous leader. Pessimists have nearly all turned optimists, and patriotism, nationally, has been aroused. Our faith in the nation's leaders springs almost spontaneously in our hearts. We believe that, generally, they are just men, that they have the welfare of the nation at heart. They have seen dangers that the ship of State was liable to be wrecked upon and have grappled with the great problems of our day with a firmness and integrity that challenges love, admiration, and support, regardless of our affiliations or beliefs. I believe, my brethren and sisters, that, while that condition

obtains in civil affairs, it is emphasized and marked to a greater degree, perhaps, in our spiritual life, in our connection and membership in the Church of Jesus Christ of Latter-day Saints. It is not necessary, I believe, with the great mass of the members of the Church, to preach confidence in the authorities of the Church. Their acts, lives, labor, integrity, and the good results which come from following the counsel of those men, all bring from us, without restraint, our love, respect, and unfaltering support. We are animated and sustained by a determination to do our duty, to be faithful and true. These are auspicious signs of strength, and unity, and I say, my brethren and sisters, that we are fortunate in living in these days. We are fortunate in living when there are so many who are faithful and true, and when we behold the progress, uplifting, and spreading abroad of the Church and its people. We are also gratified as members of that Church, and rejoice in the goodness of our Father, that He has lifted the veil of prejudice that has surrounded the nations with reference to our people. Not an Elder has gone into the world but has suffered in his feelings when he has stood upon the streets of the great cities, or in the house of the prejudiced man or woman who has been filled with lurid tales concerning the "abominable Mormons." He has felt in his heart to pray, "O Lord, how long shall we suffer from the ignorance of the world regarding the virtues, aims, and purposes of our people?" Thank the Lord for the changed sentiment; I feel that we are becoming better known every day.

It is perhaps a good thing, al-

though at times we have questioned it, that we are surrounded on all sides by the civilization of the world. We have felt sometimes as though it would be a question with us as to which would survive religiously, we or they; whether we should leaven the whole lump, or whether we should be influenced altogether too much by them and their customs. But, to the Latter-day Saint who has been faithful and true, and who has a testimony and knowledge of this Gospel, there has never been any question as to the ultimate outcome. We must be tried in all things; our faith must be tried. We must rise triumphant over the temptations of our day. We must love righteousness for its own sake, and virtue for its own reward. That being the case, there is no question of ultimate victory. Being on the highway where travel has been through our midst, where the great of the land, editors, statesmen, and politicians have come among us, have seen us in our homes, have witnessed our lives and labors, the people of these United States can no longer be made to believe that we are what our enemies have represented for the past fifty years. Our reputation is fast merging from the clouds of misrepresentation, our true character, that of a God-fearing, righteous and uplifting people, is becoming known, and this has been brought about through the benign influence of the Gospel of our Lord and Savior, Jesus Christ. We ought to be thankful that we have been born in these valleys, in the midst of these mountains, where the environment has been pure physically and morally. We ought to be thankful for the sweet and uplifting influences of the Gospel upon

our lives. I believe that we are thankful; and just in proportion to the heartfelt expressions of gratitude we offer to our Father, do we manifest that we appreciate these blessings day by day.

I pray the Lord to bless us as a people, to bless the Presidency and other authorities of the Church, and the people, that we may see eye to eye. That we may labor together, unselfishly and harmoniously, for the redemption of Zion, for the spreading of truth, for the setting up of the Church and Kingdom of God upon the earth, that His purposes may be fulfilled, is my prayer in the name of Jesus. Amen.

ELDER CHARLES H. HART.

I am pleased, my brethren and sisters, to meet with you this afternoon. Of course, you are disappointed that you were not able to secure seats in the large Tabernacle, or perchance in the Assembly Hall. There are only a few of us here, but we are nevertheless entitled to an outpouring of the Spirit of the Lord upon us. That is His promise, when even a few meet together in His name He will be there, and that to bless them. My experience has been that, in some of the smallest meetings I have ever attended, I have enjoyed and witnessed a rich outpouring of the Spirit of the Lord. I trust we shall enjoy the same good Spirit that has characterized the instructions, admonitions, and words of encouragement we have received throughout the meetings of this conference.

I was reading in the *Deseret News*, this morning, a report or interview that was sent out from this city to the Indianapolis Star.

There are a few words of the excerpt that were printed in last evening's *News* that I wish to call attention to. We do not notice all the evil things said against us, just as a self-respecting man will not deign to pay attention to every small dog that may snarl at his heels; but occasionally, when we read a report that is a type of misrepresentation, we feel justified in calling attention to it. The words of this interview or report that I specially wish to call attention to are as follows: "They," meaning the Latter-day Saints, "do nothing until the priests direct them. You would not believe how subservient these poor Mormons are. Mostly from the European slums, they are naturally serfs. They know nothing but to be dominated." It may be that the gentleman who sent out a report, or interview, of that kind, actually believes what he says to be true. Emerson, the philosopher, from whom Elder Whitney quoted yesterday, says, "Nothing shall warp me from the belief that every man is a lover of the truth." That is the general rule, men and women love the truth. I sometimes feel that, patient as we are in standing abuse that may be heaped upon us, after all, we may not be patient enough, perhaps we are not as forgiving and charitable in all instances as we should be, because those who traduce us may be among that universal class Emerson speaks of who love the truth.

I was thinking, in reading this excerpt today, how the whole history of the "Mormon" Church disproves the truth of every statement that is contained in those words I have read to you. In the first place the "Mormon" converts were formerly members of other Christian

churches. They had espoused different religions and denominations of the Christian world, and in order for them to join the Church, they had, in the first place, to break the ties that were already established between them and the churches to which they belonged. It required independence and individuality to do this. If there was not a test thus early in their experience, as proposed converts to the "Mormon" Church, they very soon afterwards, in most instances, experienced some other trying test. It came to individuals in different ways. To the father in poor circumstances, working under a master for a livelihood, in many instances the ultimatum came to leave the Church or leave that employment. That meant very much of serious consequence to the struggling parent, seeking to earn a livelihood for his children, to lose his employment, but, in such cases, he did not hesitate a moment in the choice. Sometimes the test came to the son or daughter from unbelieving parents. After using every effort to persuade that son or daughter not to espouse an unpopular religious cause, the verdict was given that they must either forsake "Mormonism" or forsake the home; turn away from the family hearthstone, cross the threshold for the last time, or abandon the prohibited religion. They met social ostracism, as well as experiencing a disruption of family ties. I noticed today, in the printed program of a meeting of the Daughters of the Pioneers, a number of talks assigned on reminiscent subjects, among others the breaking and severing of home ties. I venture the assertion that those of you who may hear those reminiscent speeches will hear pathetic accounts of individual ex-

periences in the severing of ties of kinship and affection which were dear to them, but which became necessary in order for them to be true and loyal to the Gospel. Some parents met their tests in having their children turn against them. The husband in having the wife no longer his affectionate helpmate, on account of his alliance with the "Mormon" religion; and the same with the wife in some instances. But they had received a witness for themselves of the truth of the Gospel they had espoused; they had received a fulfilment of the promise that was given to Joseph Smith, that if they would do the will of the Father, He would manifest Himself unto them. It could be said of them as the poet Lowell says of the month of June:

"It is as easy now for the heart to be
true
As for grass to be green or skies to be
blue,
'Tis the natural way of living."

And so with those true hearts who had courage and strength enough to sever the religious ties that formerly bound them, also home and kindred ties, for the love of the Gospel, demonstrating that they were able to comply with that divine admonition recorded in Matthew 10: 37: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me."

In gazing today on the faces of those aged brethren who sat in front of me in the large Tabernacle I thought that it could almost be said of them, as the prophet of old said of a vision given unto him, "These are they who have come up out of much tribulation." I saw

hand-cart veterans, men whom I knew had witnessed the death of many "Mormon" emigrants upon that trail between the Missouri and the Rocky Mountains, scores who died, without murmuring, at the hard lot that had caused them to forfeit their lives. The test came to the "Mormon" convert all along the line. They buried loved ones in unmarked graves, in the sea and upon the plain. When they came to these valleys they found such work as heroes perform, in overcoming the hard condition that confronted them, in order to secure suitable inheritances, homes and comfort for their children and their children's children, and which are now being enjoyed by them.

The line that I have read to you brought to my remembrance an article that I read a long while ago, the report of a speech delivered refuting a charge that was made at that time to the effect that the "Mormon" people were lacking in those qualities that make individuals independent, that make true men and women. It was an article in the first volume of Tullidge's Magazine, published about '81 or '82. The speech I refer to was made by one who was formerly a member of the "Mormon" Church, but who at that time had apostatized, but yet he recognized the fact that the charges then being made against his former associates, by his political colleagues and associates, were untrue. In that speech, made in support of the political cause that he had joined, he took occasion to refute the erroneous accusations his associates had uttered, and which find an exact re-echo in the lines I have read to you. He pointed out the fact that, instead of being subservient individuals, it required the

highest strength of individuality and character to perform the work that had been accomplished by the "Mormon" people. He called attention to the fact that, to become members of the Church was to become iconoclast, in a certain sense, to the systems with which they had previously allied themselves. And so, the history of this people all along the line, from the time of their conversion abroad, and after they settled in these valleys and upon these plains, having been brought up "to the mountain of the Lord's House," established in the mountains and exalted above the hills, their history has shown courage, independence, manhood, all qualities which are the opposite of the epithets applied in the quotation read.

The historian, Bancroft, in referring to the "Mormons," says that the missionary adventurers of no sect are more devoted, more self-sacrificing, or more successful than were the missionary efforts of the "Mormon" people. He further says that "the Catholic friars, in their new world excursions, were not more indifferent to life, health, wealth, or comfort, not more indifferent to sarcasm and to slander, had no more high courage or lofty enthusiasm, than had the 'Mormon' Elders in their Old World enterprises." That is the tribute an impartial historian gives, after the examination of hundreds of original sources of information, manuscripts, magazines, papers and books bearing upon that subject.

My thought during this conference time, has run something along the same line as that of others who have spoken. During the remarks of Brother Frank Y. Taylor, at

Priesthood meeting last evening, in reference to the care of our children, it occurred to me that while 150,000 people had visited the Fair, and looked with pride upon the products of the field, fruits of the farm, and the works of art, after all, the most important thing, the most important question—the most important product, if you please, is the character and kind of young men and women we are raising and developing in this country. I recall the lines of a certain poetess, and say to mothers, “What a holy charge is theirs; with what a kingly power their love might rule the fountains of the new born mind; warn them to wake at early dawn and sow good seeds before the world has sown its tares.” And that early dawn, that time to sow those good seeds, is before the child reaches the age of eight years, as we are given to understand in the Doctrine and Covenants. There is no sadder thought with a parent than to realize he has raised sons and daughters who have turned out badly. What a joyous thing it is to father and mother when they realize that their children have been properly trained, that they are virtuous, that they have been able to sufficiently educate them, and have started them out in life right; that they have been fortunate in securing happy wedlock, married to others equally virtuous and honest. I have a sublime admiration for the young man and wife who are willing to go upon a quarter-section of sagebrush land and redeem it, and make a home there for themselves. I have high esteem for a young mother living upon one of those places, desolate to begin with; see her nursing a real live baby, not fondling a teddy bear or poodle dog,

but devoting herself to those things that tend to the building of empires.

We hear in this day a good deal said in reference to the Fatherhood of God, and the brotherhood of man. Where, my brothers and sisters, will we find greater evidence than in the revelations given to the Prophet Joseph Smith concerning the great fact of the brotherhood of man, and the reality of the Fatherhood of God. His work was established for the benefit of His children, that faith might increase in the earth, that those who sin may be chastened, that they may repent; that those who seek wisdom may be instructed and that those who are humble might be exalted. The divine injunction is given to man to esteem his brother as himself, and practice virtue and holiness before the Lord; man is not to speak evil of his neighbor, nor do him any harm; he is to visit the poor and the needy, and administer to their relief. A general compliance with these divine injunctions, for the betterment of mankind, would establish bonds of brotherhood and fraternity so strong that contention and strife would be done away with. If those simple requirements were practiced universally by the children of men, what a transformation it would make in the condition of the world!

I pray that the blessings of the Lord may be with you, in the name of Jesus Christ. Amen.

ELDER JOSEPH ECKERSLEY.

(Of Wayne Stake.)

My brethren and sisters, I rejoice exceedingly in the spirit that has

pervaded all the meetings of this conference. We know, notwithstanding all that may be said to the contrary, that it is the mission of "Mormonism" to save the souls of men. The evidence of this lies in the fact that every action of a Latter-day Saint in life is of an unselfish character. Their energies, thought, and ambition, is to do something good in this world. I was deeply impressed, this morning, with the remarks of Elder Rulon S. Wells. He gave to us, in his brief address, what I think to be the essence, so to speak, of "Mormonism," namely, a life of self-sacrifice. Any person who has been thoroughly converted to the Gospel is converted to this principle, for it is a fundamental truth of true religion. I rejoice that the true history of this people of God testifies that they are indeed what they profess to be, followers of the meek and lowly Nazarene.

It has not been my good fortune to have the experience of the brethren who have addressed us here this afternoon. I think all of them have been blessed with the privilege of being born in the valleys of the mountains, in the Land of Promise. They have been blessed with "Mormon" parents, and have been raised in "Mormon" homes. Perhaps they have never heard or known anything of any religion but "Mormonism," until they attained manhood, and were sent as messengers of truth to the nations. I often regret that I have not had this privilege in my experience in life, yet I rejoice in the knowledge that God is no respecter of persons, and that the Lord loves all His children, wherever they may be upon His footstool. I was impressed by the tender way in which Brother Smoot

referred to his mother this morning. I was charmed with the ideal that he had in boyhood, the hope that he might some day have the opportunity of going with his mother to her native country, that she might again behold the scenes of her childhood, and be reminded of the great blessings that God had brought her by compliance with the Gospel. I was raised in one of the large centers of civilization in England. The Gospel came to me in my boyhood. I have passed through some of the experiences that Elder Hart referred to this afternoon, that are common to those who receive the Gospel in other lands; but the Lord has sustained me through those unpleasant experiences. While it is true that, temporarily, the experiences encountered when we receive the Gospel in the world are indeed to us a hardship, yet as the years roll by, and if we cling to the truth, if we adhere to the principles of righteousness, those apparent sacrifices or disagreeable circumstances become the greatest blessings of our lives.

I rejoice, when I contemplate the present magnitude of the work of God, and remember its small beginning. This should arrest the attention of honest thinking men and women. They should be reminded of the words of the Savior when He said that "a tree is known by its fruits." When we think of all that "Mormonism" has accomplished for this world, and what it is expected to accomplish in the future, it seems to me, if thinking men and women would consider what the Saints have done and are doing, and what our aims are, they would not be deluded into the belief that we are not a people who are striving to serve the Lord. It is

true that among the Latter-day Saints there are those who are not as pure in their lives as they should be, according to the professions that they make, but is this not true of every church? Are there not people in every church in the land who do not live up to all the principles and doctrines of their churches, and whose lives are not in harmony with the professions they make? We say this: wherever there is a man or woman in the Church who is a wrongdoer, he or she is not a true Latter-day Saint.

Reputation is one thing: character is another; and the Lord will judge us according to our character, not by our reputation. When men speak evil of us, we take consolation in the words of the Savior, speaking in the days of old to His disciples, He said, "Blessed are ye, when men shall revile you, and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

Let us be sure, my brethren and sisters, that what the world says derogatory to the Latter-day Saints is false, so far as we are concerned individually, and then we need take no concern. The world has never said anything so bad about the Latter-day Saints that has exceeded in hatred and the spirit of animosity, the falsehoods that were uttered against the Son of God. Hence we have consolation in the words that He spoke, for He foreknew that all who would live godly in Christ Jesus, all who would do right, who would decide to keep His commandments, would be in ill repute with the peoples of the world, those who have given themselves over to the

sensual pleasures of life, and take delight only in such gratification.

I rejoice in the Gospel because of what it has done for me. I know as I live that God has established it Himself, that, by revelation from the Father and the Son, and the instruction and teaching of angels Joseph Smith, a man of God, established this work, with a foundation so durable that all the persecution that can be waged against it will never shake the edifice, for God is the architect. The work of the Father will spread, and missionaries by thousands will continue to publish this Gospel of peace, righteousness, and good-will unto all the children of men, until the words of the Redeemer shall have been fulfilled. The Gospel shall be preached to every nation, every kindred, every tongue, and every people; and the honest and pure in heart, they who are seeking God, who are in the condition that the prophet of old spoke of when he said that they would run to and fro to seek the word of the Lord, will ultimately find it, for God loves the man who is seeking after truth. They may search in different directions, they may go to the various churches that have been established by men, but after a time they will come to the Lord, they will come to the truth, and God will draw them to the fountain of eternal light and righteousness.

Let us take courage, hope and consolation in the promises God has made to us. Let us go home from this conference with an earnest determination in our hearts that we will serve the Lord. Let us reduce to practice every good precept that has been taught us, and be faithful in keeping all the commandments of God; for this is the only way

that we can demonstrate our love for God, namely by keeping His commandments. We should do all that in our power lies to be Christ-like; emulate Him in our lives and thoughts, and we shall have joy while we live, and be privileged eventually to enjoy the association of the righteous forever. This is what I desire above all other things. I hope that we will take to heart the injunctions given to us and with all our getting get understanding and purity of heart. With all our searching, search for the love of God, and eventually we shall realize, to a greater extent than we now do, what it is to have the love of Christ burning in our hearts.

May God bless you, is my prayer in the name of Jesus Christ. Amen.

A quartet, "Content," was sung by Prof. Charles Kent, Charles S. Martin, Alexander Crawford, and Alvin Keddington.

ELDER NEPHI L. MORRIS.

(President of Salt Lake Stake.)

I have greatly enjoyed the remarks made by the various brethren who have spoken during this conference. I could not help feeling while looking over the vast audience at the Tabernacle this morning, how fundamentally great a thing is this semi-annual conference which is held by the Latter-day Saints. Its importance is guaranteed in the fact that God, by revelation, has made it a permanent institution in His Church. From the very beginning of the work conferences have been held until the holding of them has become a charac-

acteristic of the people. Not only does this practice obtain in the Church in Zion, but it extends out into the missions of the world, as it does also in every stake and ward or branch in the Church. The various Priesthood quorums, and the auxiliary organizations also meet in regular conference capacity. The Church, or mother organization, in these semi-annual conferences, calls her children together for counsel and instruction and to give reports while each of them has already convened in smaller assemblies to prepare for these great gatherings which represent absolutely every interest of the Church of Christ.

I am aware that other religious societies beside our own observe a practice in some respects similar to ours: for instance, the Y. M. C. A. holds occasional conferences, the Epworth League has annual conventions, which are held in different parts of the country. Various churches convene their synods and convocations, but the Latter-day Saints are the only people who call these vast assemblies of the members and the officers for a series of eight or ten general meetings.

The response to this call is so general that the Saints have for a long time been confronted with the problem of accommodations. As an effort at a partial solution of this perplexing problem, we find ourselves convened as the *third* section of the final session of this conference. From a consideration of this subject we may anticipate the day when conferences may be necessarily confined to sections of the Church where convenient groups of stakes will be convened in turn throughout the whole Church.

It is interesting to study one of these conference congregations.

Among them will be seen the husbandman and the scholar, the artisan and man of affairs, the school boy and the professor. In short, men and women from every calling and station in life are represented. The mere contact of such diversified elements is necessarily educative, and broadening, as well as being conducive to unity and harmony. And, perhaps, the greatest effect is found in the augmented conception which all must gain of the magnitude of this great latter-day work.

In speaking of the diversified elements which compose one of these great gatherings, one is reminded of the fact that nearly all of the races of the earth are here represented. This remarkable achievement is brought about by the principle of gathering, another characteristic of our faith. In every Gospel dispensation the Lord has separated his people from influences which would have restricted Him in the accomplishment of His purposes. It is very befitting that this great latter-day gathering from all nations should be brought about in a nation whose foundation stones were laid on precisely the same principle. Inter-mingling and crossing of races or types, under favorable conditions, produce the greatest results. Our national life verifies this statement. Washington, Franklin, Jefferson, Jackson, in fact all the fathers of our nation, were the products of an inter-mingling of races on new soil, and in a better environment. The present occupant of the White House is another illustrious example of this principle. His ancestry may be traced back to the good old New York Dutch. If in a generation or two this principle has produced such individuals

as those named, may we not in succeeding generations look for an entire people to become superior? This theory is greatly strengthened by the results of Mr. Burbank's experiments with plants. He seldom obtains results in one or two crosses of species and often not until the tenth or even the twentieth generation. His final results, however, are astounding the scientific world.

Does not this suggest that the Lord is employing the most natural, and at the same time the most effectual means of bringing about similar and even greater results in calling His chosen people from all the nations of the earth, and making of them a united whole?

As Mr. Burbank, by painstaking care, brings each plant to a higher development in order to accomplish the final results, so should we as fathers and mothers and guardians of the youth of our people, by prayerful vigilance bestow like care upon the tender and beautiful plants God has entrusted to our nurturing in order to promote His purposes in the perfecting and exalting of the human race. To this end may we consecrate our lives is my prayer in the name of the Lord Jesus. Amen.

PRESIDENT SEYMOUR B. YOUNG.

I am led to say a few words this afternoon in regard to what was said in Priesthood meeting last night, looking to the distribution of the Book of Mormon among the people of the world. Brother Ellsworth, of the Northern States Mission, reported that they had distributed recently, by sale, several thousands of the Book of Mormon; and so greatly had the demand in-

creased for this scriptural volume, that he had given an order for a supply for the following year to be sold in his mission and in the Southern States, Central States, and Eastern States missions. He had ordered one hundred thousand copies, and he believed that would not quite fill the demand that would be made upon them during the coming year. Now this, my brethren and sisters, is very encouraging. It makes my heart glad to see this great book, containing the revelations of the Lord, the restoration of the Gospel, the pure principles of life and salvation, coming to be better known among the children of men, more universally appreciated.

I am reminded now of something that I read a day or two ago that appeared in a morning paper, in regard to the laying and dedication of the cornerstone for the building of a church in Washington, D. C., the United Christian Church, that is to cost seven millions of dollars. J. Pierpont Morgan, one of the greatest financiers of the age, was present, and it is said that he was one of the largest contributors to the construction of that church. President Roosevelt also was present, and congratulated the general board of administration on the wonderful success they had met in obtaining subscriptions toward the large amount of means needed for the building of this great house of worship. I am reminded, my brethren and sisters, of a house of worship that was built in the early part of the nineteenth century. In 1833 a house of worship was commenced in Kirtland, Ohio. It was erected under direction of the Prophet Joseph Smith, the Prophet of the dispensation of the fulness of times. In the commencement of that build-

ing it was conceded that there was not means enough in possession of all the members of the Church to erect the house; but, faith in God, the eternal Father, was the inspiring word, and they were successful. In less than three years from the time of its commencement the house was completed, known as the Kirtland Temple, the first that was built by the Latter-day Saints, and it cost about \$70,000. The Saints taxed themselves to the utmost in time and means to erect and complete that house of worship; it was most earnest self-sacrifice and devoted labor.

I would like to call your attention to the prayer of dedication that was given by revelation through the Prophet Joseph Smith. On the 27th day of March, 1836, this temple was dedicated, not as the Church I spoke of that is to be erected in Washington, D. C., to Saint Peter and Saint Paul, but it was dedicated to Israel's God. "Thanks be to thy name," was the prayer of the Prophet Joseph Smith, as he extended his hands to heaven, and bowed before the congregation of the Saints:

"Thanks be to Thy name, O Lord God of Israel, who keepest covenant and showest mercy unto Thy servants who walk uprightly before Thee, with all their hearts. Thou who hast commanded Thy people to build a house to Thy name in this place (Kirtland). And now Thou beholdest, O Lord, that Thy servants have done according to Thy commandment, and now we ask Thee, Holy Father, in the name of Jesus Christ, the Son of Thy bosom, in whose name alone salvation can be administered to the children of men, we ask Thee to accept of this house, the workmanship of the hands of us, thy servants, which Thou didst command us to build; for Thou knowest that we have done this work through great tribulation, and out of our poverty we have given of our substance,

to build a house to Thy name, that the Son of man might have a place to manifest Himself to His people."

On that occasion, Sidney Rigdon preached the dedicatorial sermon, and he took for his text the following scripture, "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay His head." Then he proceeded and said in effect: Many edifices, churches, and temples of worship have been erected by the Christian sects of the world and dedicated to St. Paul, St. Peter, St. John, St. Matthew, St. Mark, St. Luke and others of the Saints and Prophets named in church calendars, but for the first time in this generation, or dispensation, or during many hundreds of years past, a house is being dedicated this day to the name of the Lord, for His divine acceptance, a place for Him to visit or to dwell in. In proof that He did accept of this house, I beg leave to call your attention to section 110 of the Doctrine and Covenants, from which I read to you as follows: "Visions manifested to Joseph, the Seer, and Oliver Cowdery in the Kirtland Temple, April 3rd, 1836:"

"The veil was taken from our minds, and the eyes of our understanding were opened. We saw the Lord standing upon the breastwork of the pulpit, before us, and under His feet was a paved work of pure gold in color like amber. . . . And His voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying: 'I am the first and the last, I am He who liveth, I am He who was slain, I am your Advocate with the Father. Behold, your sins are forgiven you, you are clean before Me, therefore lift up your heads and rejoice. Let the hearts of your brethren rejoice, and let the hearts of all My people rejoice. For behold I have accepted this house, and . . . I will

appear unto My servants, and speak unto them with Mine own voice, if My people will keep My commandments, and do not pollute this holy house.'"

My brethren and sisters, the following points I wish to impress upon your minds: The circumstances under which this first temple was erected were seemingly unpropitious for its completion, yet, by the faith of the Saints, and their united efforts, although but a handful, they did complete the house and dedicated it to the Lord, and the Lord accepted it.

I am led to mark the difference that exists in the Church then and today, in regard to erecting public buildings. It is not a serious matter now, nor one of long postponement, for the Saints to undertake and complete any kind of public building needed by them, and finish it in beauty and excellence as they may desire to do, for we are much more numerous than we were in Kirtland. We have better facilities, and more means at our command to accomplish the work that is required at our hands, and in this we rejoice exceedingly. I am led to note, at this time, the difference in the condition of the Prophet and his brethren in the early days of the Church and conditions as they are now. President Joseph F. Smith and his brethren are free to go and come as they may deem proper. Not so in the days of the Prophet Joseph and his brother Hyrum. They knew no peace from the time of the Prophet's first vision in 1820, until their martyrdom in Carthage jail, in 1844. President Joseph F. Smith occupies the same position before the people and before the world that his uncle, Joseph Smith the Prophet, occupied; and his brother John occupies the

position that their father held, viz., Presiding Patriarch of the Church.

Now, my brethren and sisters, we truly rejoice in our improved conditions. We are glad that our brethren who preside over us now have liberty, have freedom of speech, are free to travel to and fro. As I said before, we rejoice at the improved opportunities that are now given to the people of the world to become better acquainted with the Saints, and with the Book of Mormon, that priceless book translated by the Prophet Joseph Smith from plates of gold, committed to him by the Angel Moroni, who gave to the boy Prophet of the nineteenth century the record which he translated by the gift and power of God.

I testify to you, my brethren and sisters, that Joseph Smith was indeed a Prophet of God; that this is the Church of Jesus Christ, and that from it will grow His kingdom that shall fill the earth. I pray that we may prove faithful and maintain our integrity and purity of life, and be witnesses for Him that we may be acceptable unto Him, and increase in knowledge in regard to this great work which He has established in the earth. May we be true and faithful to all things committed unto us is my earnest prayer, and I ask it in the name of Jesus Christ. Amen.

The names of the General Authorities of the Church were presented by President Seymour B. Young and all were sustained by unanimous vote of the congregation. (See list in connection with report of proceedings in the Tabernacle.)

A double quartet, "Home Love," was sung by the brethren who had rendered the preceding pieces.

Benediction was pronounced by President Seymour B. Young.

CLOSING SESSION.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order.

The choir sang the anthem, "Gospel Restoration."

Prayer was offered by Elder David K. Udall.

The choir sang the "Hallelujah Chorus."

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

My brethren and sisters, my heart is full of gratitude to our Father in heaven, for having the privilege of meeting with you in conference this afternoon, and expressing myself, according to the light that I have, concerning our work in the Central States mission. I sincerely desire an interest in your faith and prayers, that I may be enabled to talk as I would like to do concerning the work we are doing.

As most of you, perhaps all of you, are aware, our headquarters are located in Independence, Missouri, to which place we moved last March. It became necessary, it seemed, for us to have permanent headquarters for our mission, and we communicated about this matter with the brethren at home, the First Presidency, and they instructed us to go to Independence. I can say that we were received by the people there with open arms. The business people, the Christians of

that town, are friends of the Latter-day Saints. In an article, published in the *Kansas City Star*, a short time ago, it was stated that "the 'Mormons' who were driven out in 1833 have returned, and we welcome them back." This was a source of pleasure to me, for I realized how our people, according to history, had been persecuted in that country, when they were there before. As I have said, we have our mission headquarters at Independence, and we are taking steps to economize the affairs of the mission and properly use and take care of the property which the brethren have purchased there. We have also established there the *Liahona—Elders' Journal*—the mission paper of the United States missions, which is published every week. I suppose that most of you are aware of this. We have a circulation of fifteen to eighteen thousand copies every week, and this after a run of but a few months. We are pleased with the support we are receiving, and the amount of good that we believe this paper is doing in the missionary field. We are in receipt of hundreds of letters praising our paper as a missionary magazine among the people who are scattered through the United States, Mexico and Canada. The people are welcoming the paper to their doors, in the absence of the Elders. We are short of Elders in the United States. Many times our people do not see an Elder for months, for the simple reason that the Elders cannot get around—they have so much to do that it is impossible. We are advocating the plan that the Elders, when they go among the people, are to try and induce them to subscribe for the paper, that, in the absence of the

Elders it may come to their homes and keep them alive in the faith. The Saints in the stakes of Zion have teachers visit them weekly or monthly to keep them alive to their duties, but the Saints in the world do not enjoy these privileges. We believe our paper is accomplishing good, and it has met with the approval of the subscribers at large. We are thankful to our heavenly Father for this, and for the blessings He has bestowed upon us, in various ways, in the Central States mission.

Recently, in connection with some of the other missions, we contracted for the publication of 100,000 copies of the *Book of Mormon*, which we expect to dispose of among the people, and we believe we will be able to do this in a short time. Our Elders are meeting with success everywhere. There is some indifference, it is true, but among the people where they travel they are generally received with open arms; and they are traveling mostly without purse or scrip, through the country districts, wherever they can travel that way. The people are manifesting an interest, and we feel to rejoice in the work of the Lord; we know that it is His work.

I coincide with the sentiments expressed by Brother Wells this morning, that the Latter-day Saints should use the means our Father in heaven has given them—after they have paid their tithing—for the building up of His Church and kingdom here on this earth. The man or woman who will do this will be prospered and blessed. They will be rich in this life, and will receive eternal life in our Father's kingdom—a reward that we are all seeking. The thought has appealed to me that, if we will use the funds

our Father in heaven has given us for the good and benefit of His work, it will make us strong in the faith; and if every man and woman will do this, how much stronger will the work of our Father be. Our lives should be consecrated to this work. We can support those who have been given unto us—there is no question about that, and also help to make the work of the Lord on this earth a success.

I believe that we will be more active in this work in the future than we have been in the past; my experience in the missionary field has given me this belief. I have never wanted for anything needed. Where I preside, and among those with whom I labor, I have never heard one complain about their conditions. Sometimes the people at home say they cannot afford to support their sons in the mission field. I think the simple reason is that they haven't the faith that those boys have while out in the mission field. Yesterday a lady approached me who said: "I am a widow; I have seven children, the oldest is in your mission; we want him to stay there until the Lord sees fit to release him." I tell you, my brethren and sisters, those are the sentiments that make this Church strong; that is the kind of support we need. Our people should have that spirit animate their souls, and we want that spirit in their sons that will make them men of God, on whom we can depend. When they come out into the mission with that feeling, we send them out to labor, and they are a success; they work faithfully for the building up of the Church of the Master here on the earth. I am thankful for the support that we receive from our friends, and the missionaries. The Elders, as a

rule, are loyal to the cause they represent, working hard for the building up of the kingdom.

I was thinking, a short time ago, that if this body of people were as actively engaged in the work at home as the Elders are in the missionary field, how great we would be. We all should be loyal to the very letter, standing up as a body in support of the Church, and lift up our hands and say: we will help this cause as long as our Father in heaven requires it of us. I am thankful unto the Lord for this privilege, the privilege of associating with men who, I know, have the authority from our Father in heaven to administer and to direct His work. They are men of God.

Before I sit down, I want to bear my testimony that I know that God lives; it is not a mere belief, but it is a knowledge with me. I know Jesus is the Christ, and that Joseph Smith is a Prophet of God. I know we have men who are Prophets of God in our midst; the man who stands at the head of this Church today is an inspired man of God. As a people we should support him, that he may be able to accomplish the work that His Father has sent him to do on the earth. May we, all Israel, be loyal to the cause we represent, from this time on, more than we have ever been, I ask it in the name of Jesus. Amen.

ELDER BRIGHAM H. ROBERTS.

When I took my seat at the beginning of this conference and faced the people, I asked myself the question: What will our brethren say to these people during the conference? Then I remembered a line in one of our familiar hymns: "What

more can we say than to you we have said;" and I confess that I was not able to think of anything at that time that might be regarded as of special interest to this conference, that could be discussed. The conference, however, had not proceeded very far—only a few of the brethren had addressed the meetings—when another thought occurred to me, and that was: How shall we find the time to consider all the subjects of interest that have been brought before the people and suggested by the remarks of the brethren? I confess now, my brethren and sisters, that I think many very important and weighty matters will have to be passed with only a mere allusion to them by the speakers in this conference—subjects that it would be profitable for us to consider, if we could only devote the time to such consideration.

I was especially interested in the remarks of my brother and friend, Elder Orson F. Whitney; and while correcting misrepresentation and calling attention to those who, either wittingly or unwittingly, malign our people, is not always a pleasant task, yet occasionally it is necessary in order that the annals of the times may be correctly written; and that there may be less opportunity for villains to falsify history. Therefore I rejoiced in his defense of our people; and as I followed him in his defense of the people, I wished in my heart that our defense was always as well conducted, for you remember he not only spoke of those who had misrepresented the people, but he gave a meed of praise to those who had spoken truly of us, or had refrained from joining in misrepresentation of the people of God. I rejoiced in his praise of such honorable men;

and to the names of Bishop Tuttle and Bishop Leonard, whom he mentioned, I want to add one other name, the name of a most honorable man. In the year 1903 a representative of the *Newark* (New Jersey) *News*, being in our midst, called upon the Right Reverend Lawrence Scanlan, the Catholic Bishop of the Diocese of Utah and Nevada, and in reporting what took place, the representative of the *News* said:

"That veteran old priest, Bishop Scanlan, who has charge of all Utah and the eastern half of Nevada, for the Catholic Church, has visited every remote corner of Utah, during 30 years he has been here. He said: 'I have found the 'Mormon' people a gentle and kindly disposed people. I have never been insulted once. I have been obliged to visit places where there are no hotels, and wherever I have stopped at private houses the people have always felt offended if I offered to pay them for the keep of myself and my horse.' Have you ever felt the need of a revolver?' I asked. 'I never owned one in my life.' Pointing up to the crucifix, the Bishop said, 'That is the only weapon I have ever carried.' The Catholic Church has ten thousand communicants in Utah at the present time; I do not see your name, Bishop, on protests and other papers that some of the ministers here are active in circulating.' 'No,' he replied, 'I never join in anything of that kind. My mission here is not to make war among the 'Mormon' people or any other people, but rather to be the bearer of the message of peace and good will toward all men. If there is any law to be enforced, I leave that for my government to do.'"

It is a pleasure to speak of honorable Christian conduct wherever we find it. I am unacquainted with Bishop Scanlan, personally, although I have exchanged some letters with him and received some courtesies from him in the way of contribution of articles to our *Young Men's Magazine*. I am aware of the close friendship that

existed between the Bishop and the late Elder Erastus Snow. That friendship should be an object lesson to all the people of our state, that it is possible, notwithstanding we hold different views from our fellow Christians, in relation to religion—it is nevertheless possible for honest and honorable men to dwell together as fellow citizens of our common country, without enmity or bitterness, one toward another. And I thought I would like to mention these matters concerning this honorable Catholic Bishop with whom, and, so far as I know, with whose congregation and people we live at peace, notwithstanding our views of religion are as opposite, perhaps, as it is possible for them to be.

Following somewhat the course of Elder Whitney in the correction of misrepresentation, I read to you now a brief quotation from the *Historical Magazine* of July, 1906, containing an insinuation that I desire to correct. The author says:

"The Saints, wherever located, have had trouble with their neighbors, being successively expelled from Ohio, Missouri, and Illinois. To the latter state they went in 1839, and were received with such open-armed hospitality as only a very generous and liberty-loving people can extend to those whom they honestly believe to be suffering from a wrongful oppression. The conduct of the Saints in five years turned this feeling of extraordinarily deep-seated sympathy, inducing great practical charities, into a feeling of very bitter hatred, threatening to break into mob violence."

It has become quite common of late for articles to appear in the press, of this spirit, referring to the experiences of the Church in Ohio, Missouri, and Illinois, in justification of the warfare now waged upon the Church in this western

land. In a recent article contributed to the *Lewiston (Maine) Journal*, reviewing some favorable comments in the *Journal* on the Mormon people and their religious system, the following passage occurred:

"The Mormons have lived in five different states. . . . If their system is as pure morally and as patriotic as it is claimed to be, how does it happen that their sojourn in each of these states was characterized by continued and increased conflict with the established government and laws of these states and of the United States while the great Christian denominations live in peace and harmony under those same laws?"

It is argued from the fact that the Latter-day Saints had difficulties in these states where the Church was formerly located, that it is evident that there was some misconduct on their part which warranted the cruelties practiced upon them, and which led to their expulsion from those states; and that the same justification for opposition to the Church exists now as existed then. In the consideration of, and, as I hope, in the refutation of that idea, I am going to deal with a little history. I cannot, of course, cover the whole ground, and for very special reasons, which I trust will be apparent as I proceed, I am going to take the case of Missouri in her treatment of the Latter-day Saints. I am going to take the case of Missouri for the reason that the charges now made against the Church of Christ, of lawlessness, and of un-Americanism, were not then made, and could not have been made during the experiences of the Church in Missouri. It was impossible then for our opponents to make these charges, or to justify the aggressions practiced upon the Saints, under the plea of putting down a plural marriage system, or of the domi-

nation of the state by the Church; no complaints were made on either score.

First, let me tell you the net results of the persecution of the Latter-day Saints in Missouri, so far as they can be told in a summary: There were killed outright of men, women and children, so far as careful estimates can be made, more than fifty souls. There were as many more wounded and beaten. How many perished by slow death, suffering untold agonies, by reason of exposure and cruelties, no one knows, nor can it be computed. More than 250 houses were burned or otherwise destroyed, and the families dwelling in them rendered homeless; and though, in some instances, those homes were humble, it must, nevertheless, be remembered that they were all that the people had, and they were homes to them. There were between twelve and fifteen thousand people expelled from the state of Missouri, under circumstances entailing excruciating suffering, and in mid-winter they were driven across the Mississippi into the state of Illinois. These suffering people were dispossessed of land holdings of over 250,000 acres; and the worst and most disgraceful of all, to those guilty of the deed, the chastity of women, by brutal force, was violated. This is merely a summary of that persecution. Now, what is it that is alleged as the justification of this cruelty—cruelty inflicted upon a people, be it remembered, not in a savage land, not in a remote age, but in the nineteenth century, under the guarantees of constitutional freedom to worship God, in the Great Republic of the new world? So far as may be gathered in brief, from the utterances of the mob, these people

dared to believe that God had spoken from heaven, that angels had revisited the earth, that a volume of American scripture had been revealed and translated by the power of God; they dared to believe the blasphemy (and these are mob terms) that the sick could be healed by the laying on of hands; and further, "they believed in all the wonder-working miracles of the ancient Christian religion." These phrases are not mine; but they live in my memory, and are re-called from the confessions of the mob. The Saints were advised by General Clark at the fall of Far West, when about to be driven from the state and dispossessed of their lands, that they ought never more to gather together in communities, with Apostles and Prophets, with Bishops and High Councillors; in other words, their belief in the ancient Christian Church organization was, in part, the rock of their offending. We may not dwell on these things, but that you may have before you the evidence that the Church of Jesus Christ of Latter-day Saints had violated no law of the land, and was therefore not amenable to the law of the land, listen to this, from a mob document promulgated as a "secret constitution," making these complaints against our people, and seeking to justify their acts of violence toward them, expressing their intention to rid their society of our people, "peaceably if they could, forcibly if they must." It said: "The arm of the civil law does not afford us a guarantee, or at least a sufficient one, against the evils which are now inflicted upon us and seem to be increasing by said religious sect. This evil is one that no one could have foreseen and therefore

is unprovided for by the laws; and the delays incident to legislation would put the mischief beyond remedy." That is a frank, though perhaps unconscious, confession that there were no faults of our people that lay open to correction under the law. Now, let me say that I do not hold up to your view the idea that our people were without faults; by no manner of means; there was much of unwisdom in some of their utterances and some of their actions, much that was foolish and vain; much that was the result of zeal without wisdom, some things, perhaps, that smack of fanaticism; I grant you that individuals were guilty of great unwisdom, but such offenses as our people were guilty of were offenses against the strict and high moral law and requirements of the Gospel, and not against the laws of the land, so that while the Saints were amenable to God, under those circumstances, they were not amenable to the state. They lived above the law of the state—in the sense that they kept the law, and therefore were not subject to the penalties of the law of man. Notwithstanding this, the foregoing cruelties—the sum of which I have mentioned—were practiced upon the Saints.

Now, out of this Missouri experience I want to evolve, if I can, a lesson, both to the Latter-day Saints and, I trust also, sincerely trust, a lesson for those who oppose, in unrighteousness, and by violence, the work of the Lord. I shall draw you a parallel: The Missourians, between 1832 and 1839, complained loudly against our people, and as a reason for their unfriendship toward them and desire to be rid of them, stated that they were a people from the

North, that they were of different manners and customs, and even different in the accent of their speech from the old settlers of Missouri; but Missourians were taught to tolerate a people of different manners and customs, and learned to put up with the New England nasal twang of accent before they got through with it. The Missourians complained of the rapidity with which the Saints gathered into the state; but the Missourians learned to tolerate a greater and a more rapid influx of northern people into their state than was ever known during the sojourn of the Saints in their midst, before they were through with their experiences. The Missourians falsely charged that the coming of "Zion's camp" into their midst was practically an armed invasion of the State. "Zion's camp," let me explain, was a company of men less than 200 strong, who came with provisions and with agricultural implements, to the assistance and support of their brethren, who had been expelled from Jackson county under circumstances of great cruelty; and since the governor of the state had refused to establish a standing military force to maintain them in the possession of their homes when they should be reinstated in them by his official act, it was thought a good thing to strengthen the number of the people, that they might protect themselves, if the state would not protect them—and the state had refused to protect them. The coming then of "Zion's camp," I repeat, was called an armed invasion of the state. Well, Missouri, before she got through with it, learned what an armed invasion of the state meant. The Missouri compromise—I forget now the exact date of its oc-

currence—but the Missouri compromise was practically annulled—that compromise which forbade the introduction of slavery into the territory of the United States north of the southern boundary line of the state of Missouri—that compromise was practically annulled by legislation introduced into the national Congress by Stephen A. Douglass, by which the question of states being slave states or free states when admitted into the American Union, was to be left to the people when they should come to form the constitution for their states. This precipitated a struggle, as you will remember, for the possession of Kansas. New England emigration agencies and abolition parties undertook to make Kansas a free state, and hence sent great numbers of their emigrants into eastern Kansas, that faced the western counties of Missouri, where the Saints formerly made their homes. This resulted in one of the most cruel border wars (beginning about 1855) known to the history of the United States or to the history of the world. The jay-hawking parties on the one hand, the lawless ruffians who came from the north, and the bushwhacking parties on the other, overran those western counties of Missouri until anarchy prevailed and violence everywhere abounded, and that is what I mean when saying that Missouri came in contact with the men, and were compelled eventually to tolerate the men of different manners and customs and accent of language from their own.

But to continue the parallel. Missouri falsely charged the Saints with being abolitionists, with tampering with their slaves, encouraging the incoming of "free people of color,"

which they claimed threatened their slave system of industry; and for this reason they plotted against the Saints, and justified the outrages against them—because their institution of slave labor was menaced by the incoming of so-called abolitionists. I desire to say for the Latter-day Saints, and for the Prophet Joseph Smith especially, that they were very conservative upon the question of slavery. The Prophet Joseph approached that tremendous problem in the true spirit of statesmanship, and had the nation but had the wisdom to follow the counsel he gave it, with reference to that great issue, it is quite possible that there would have been no Civil War, with its sad history of destruction of treasure and life. More than twenty years before Ralph Waldo Emerson advocated the purchasing of the slaves of the south with the money received from the sale of the public lands, Joseph Smith was out before the people of the United States with that policy. The New England philosopher received all sorts of praise for his suggestion, and he was hailed as a great Christian philanthropist and humane statesman for the presentation of that policy to the country; but a celebrated writer, Josiah Quincy, calls attention to the attitude of the "Mormon" Prophet on this question in his book, "Figures of the Past," and in effect asks: If praise is due to the Christian philosopher for advancing this doctrine when war clouds were discernable in the sky (1855), what must be said of the "Mormon" Prophet who anticipated him by some eleven years, with the announcement of the same policy?

The exact language of Mr. Quincy is:

"We who can look back upon the terrible cost of the fratricidal war which put an end to slavery, now say that such a solution of the difficulty [the purchase of the slaves] would have been worthy a Christian statesman. But if the retired scholar [Emerson] was in advance of his time when he advocated this disposition of the public property in 1855, what shall I say of the political and religious leader [Joseph Smith] who had committed himself in print, as well as in conversation to the same course in 1844? If the atmosphere of men's opinions was stirred by such a proposition when war clouds were discernable in the sky, was it not a statesman-like word eleven years earlier when the heavens looked tranquil and beneficent?"

It was not true, I repeat, that the Saints were abolitionists, or that the Prophet Joseph was an abolitionist, in the sense of the term applied to those early New England agitators of that question. But Missouri finally found agitators of that question within her own borders and in the nation who kept up the agitation until Missouri lost 115,000 of her slaves, representing, in property to her people, upwards of forty millions of dollars.

In the midst of their distress the Saints in Jackson county called upon Governor Dunklin to establish military protection for the people until it was certain that the civil law would be respected; but the governor claimed that there was no constitutional warrant which authorized him to do such a thing; but the people of western Missouri, who clamored against his doing such a thing in behalf of the "Mormons," in time found themselves under the necessity of asking for the same kind of protection against the border ruffians from Kansas; and Governor Stewart, unlike Governor Dunklin, found his way to establish such mil-

itary protection. Then something strange happened: When the Saints in Far West and at other points took up arms in their own defense and declared that they would no longer yield without resistance to the violence of mobs, then this same mob clamored for military protection against the "Mormons," and it was given them; and the leaders of the mob were converted into generals and colonels, and captains, and lieutenants, *ad infinitum*; I doubt if the race has died out yet—this race of titled officers. And thus the leaders of the mob became the commanders of the militia; and the militia was but a mob converted into the divisions and sub-divisions of an army. The Saints suffered immeasurable injustice from such an arrangement as that; because now to oppose this mob-militia was to oppose the constituted authority of the state; and their self-defense put the Saints in the attitude of resisting government. Well, western Missouri, in the course of her experience, had measured out to her a dose of that same kind of medicine; for when the jay-hawking parties of Kansas discovered that Missouri was likely to offer them successful armed resistance, they appealed to the general government; and in response to that appeal the jay-hawking leaders were constituted generals, and colonels, and captains, and lieutenants, in the Regular Army of the United States; and their troops—the divisions and sub-divisions of their army—were those same jay-hawking parties who but a short time before had been a mob; and the people of Missouri were put in the attitude of contending against constituted authority; and that villain, General James H. Lane, and that

equally great villain, General Jen-nison, perpetrated outrages which officers of the Regular Army of the United States, General Hallack among them, had the manhood and the courage and the humanity to denounce as the most savage kind of warfare, a disgrace to the uniform of United States soldiers; and in this denunciation he was joined by Governor Charles Robinson, the Union governor of Kansas.

Missouri falsely charged the Saints with illicit communication with the Indians, and feigned a fear that their state would be invaded by savages and their homes laid desolate. It was untrue, as the other charges against the Saints were untrue; but Missouri learned what it was to realize the fulfilment of this false fear; for the governor of the adjoining state, the state of Arkansas, authorized Albert Pike, during the Civil War, to enlist two regiments of Choctaw and Chickasaw Indians, and with these (himself garmented as an Indian chief and painted in the war colors of the tribe, to please the Indians) Pike marched into the state of Missouri, and this force was employed at the battle of Pea Ridge. Before going into action, the Indians, it is said, were given liquor and made drunk, that to their savage nature there might be added this other adjunct of savagery; and the mutilation of the dead, the desolation and terror spread abroad by these savages brought about a realization of the false fears expressed by the people of Missouri on this subject, when falsely charging the Saints with illicit relations with the Indian tribes.

Missourians, instead of enforcing the law for the protection of the

Latter-day Saints in the state, gathered together in their public assemblies and expressed the fear that if the "Mormons" remained, the result must be civil war, and their homes would be laid desolate. The question was of a nature, they said, that no man could in such an event remain neutral; all must be participants on the one side or the other. They made this the ground of demanding that the Latter-day Saints remove, at least from one county into another, and always they held it out that the presence of the Saints was a menace of civil war. Well, as in the other cases of this parallel, Missouri learned what civil war was before she was through with it. You will remember that Missouri was a "cape of slavery" thrust up into free territory—that is, there were free states on the east and west, and the north of her, and she was assailed from every side throughout the Civil War. By an eight thousand majority her people determined that Missouri should not leave the Union; and she did not. But a very large number of her people—well, nearly half of them—sympathized with the South, and the struggle it was making for separation from the Union. This brought on a condition of affairs in Missouri that was most terrible. It made that state suffer more than any other state of the Union suffered; first, in this: that whereas the other states had four long years of civil war, Missouri had practically ten, when you take into account her border warfare, for she had five years of border war before the South seceded, and she had a number of years of civil war, or rather guerilla warfare within her borders, after the Civil War had closed; aye, and until the year

1881, the western counties of Missouri, where the Saints had dwelt, and from which they had been so unjustly expelled, were troubled with banditti, that made that section of Missouri a reproach to the state, and the state a reproach to the nation. During the Civil War Missouri furnished her quota of troops to the Union Army amounting in all to 109,000, including 8,000 of her former slaves. But through sympathy for the Confederacy, her people also furnished 30,000 troops for that cause, bringing up her quota of troops in the field to 139,000. The proportion of troops to population in the western and middle states amounted to 13.6 per cent of the population; in New England, to 12 per cent of the population, but Missouri sent into the field more than 14 per cent of her population—or something over 60 per cent of those in the state subject to the call for military duty. Of this number sent to the front in both armies, 27,000 perished in battle or from their wounds, or from disease. At one fell swoop forty millions of dollars in property to the people of Missouri was wiped out of existence by the emancipation of their slaves. Missouri gave seven millions of revenue to sustain her troops in the field. Four years after the war closed, some years of which were prosperous, it is disclosed by the official statistics, that the taxable property in Missouri, was \$46,000,000 less than it was in 1860; and this was civil war! Pardon me, I am going to dwell a little longer on it, and I hope you will be interested.

In the year 1864, Sterling Price, (the man who riveted the shackles upon the limbs of Joseph Smith, Hyrum Smith, Parley P. Pratt, and

Sidney Rigdon, in Richmond prison, Ray county, Missouri), at the head of twelve thousand men, entered the state of Missouri in the southeast borders of it, and cut a zigzag swath of destruction through the state, for a distance of more than fourteen hundred miles. During that time he fought 43 battles and skirmishes; he destroyed more than ten millions of dollars in property, and chiefly among his own friends. His raid extended through the very counties formerly inhabited by the Saints, from thence he made his escape into the state of Kansas. In 1863, western Missouri having been a hot-bed of treason, rebellion, and guerilla warfare where southern sympathizers could recruit their horses and provisions, General Thomas Ewing, then in command at St. Louis, determined to break up these conditions, and hence issued his celebrated "Military Order No. 11," admitted to be one of the most drastic military orders ever issued in this or any other country, when you take into account the manner in which it was executed. It gave the people of named localities fifteen days to move from their homes, and designated the places to which they might go. The orders were most drastically executed. The scenes of suffering passed through by the Latter-day Saints in 1833 were enacted on a larger scale. Houses were burned, the furniture was stacked in the front yards and burned before the eyes of the owners; old age was not respected; men and women were shot down in cold blood. Everywhere desolation reigned, and the roads were thronged with the people escaping from the cruel execution of this order. It was from this incident that

G. E. Bingham, the noted artist, painted from scenes enacted in Jackson county, Missouri, his celebrated painting, now in the Capitol at Washington, entitled "Civil War," which he "dedicated to the lovers of civil liberty." In that painting you may see the aged patriarch, the tender maiden, the black slave, the weeping matron, the startled children leaving the grand old mansion, of southern style, in flames, and everywhere the chimneys of neighboring houses standing as monuments of the abounding desolation. This brings to my remembrance a circumstance connected with the Prophet Joseph Smith and General Doniphan. General Doniphan was the friend of Joseph Smith; a friend who, on one occasion, nobly stood out against the execution of a mob-militia court-martial order—and some of those who took part in the court-martial, by the way, were ministers, or so-called ministers, of the Lord Jesus Christ. This court-martial condemned the Prophet Joseph to be shot in the public square of Far West, in the presence of his people. On one occasion, when General Doniphan was in consultation with the Prophet, a Missourian came in to settle a bill with Doniphan, and offered in settlement of his bill some lands in Jackson county, and Doniphan told him he would think of it. Then the Prophet said to Doniphan: "Doniphan, I advise you not to take that Jackson county land in payment of that debt; God's wrath hangs over Jackson county; God's people have been ruthlessly driven from it, and you will live to see the day when it will be visited by fire and sword; the Lord of Hosts will sweep it with the besom of destruction; the fields and farms and houses will be de-

stroyed, and only the chimneys will be left to mark the desolation." This was uttered in 1834. In 1863, L. M. Lawson, a man of standing in the commercial world, in the state of New York, a brother-in-law to General Doniphan, visited him. Those of you who are acquainted with Doniphan's history know that although he was a veteran soldier in the Mexican war, he took no part in the Civil War, only as a sorrowful spectator. With his brother-in-law, Mr. Lawson, he rode out into Jackson county, on the occasion of the visit above mentioned, and coming upon the crest of a hill, and seeing nothing but the chimneys of houses standing for miles around them, the monuments of once splendid homes, General Doniphan related the circumstance of the prophecy of Joseph Smith and said that he was much impressed by what the "Mormon" Prophet had told him. I dwell too long on this; let me draw the conclusion.

You who have followed me through this parallel, find in every false fear that was feigned by the Missourians, in consequence of our people living among them, you see it answered by a reality, a terrible reality, the very worst of all their false fears were realized, but not through the agency of the "Mormons." Every false charge made against the Saints of God came back home to the Missourians, the measure heaped up, pressed down, and running over. Can you doubt that there exists anything but the relation of cause and effect between these two things. This leads me to this reflection, and this is the lesson I want to bring home to you Latter-day Saints, namely: This Missouri experience gives us the assurance that God's eye is upon His peo-

ple. You stand within the shadow of His all-protecting arm. You may not be assaulted without just cause, without serious consequence resulting to those guilty of the offense. The commandment is still in force: "Touch not Mine anointed; do My prophets no harm;" and though, in individual cases—and it is quite possible in national instances, too, sometimes—that we may not live to witness the judgment of God falling upon men or states guilty of injustice, still it is well that such judgment, swift and sure, should follow sometimes lest men should come to think that Justice sleepeth, or, what would be worse, that she does not exist at all. I accept, for one, this terrible experience of Missouri in the border wars and in the Civil War from 1855 to 1865, as her chastisement for the wrongs she inflicted upon the Saints of God. She sowed to the wind. Who will deny that she reaped the whirlwind? I stood amid the glories of the Fair that celebrated the acquisition of the Louisiana purchase, held at St. Louis, Missouri, in 1903, and I saw Missouri honored, in that group of states, beyond all other states, for within her borders the Fair was held and there was gathered together the wealth and splendid achievements of our modern civilization. Day after day I walked in the midst of the "White City," and I recalled the fact that the government had appropriated forty millions of dollars to assist in this great exposition, of which Missouri was the chief beneficiary; and then I marveled why it should be so—that this state that had so stripped and wounded the people of God and sent them bleeding, literally, from her territory into exile. "Why is

she so honored?" I asked myself a hundred times. It was in searching for the answer to that question that led me to the investigation of these facts in her history on which I have been dwelling; and that led me to believe that Missouri had paid, to the utmost farthing, so far as the state was concerned—what the accounting of individuals will be is not for me to say—but as a state, I believe that Missouri's chastisement cleansed her of that grave wrong-doing, and hence new-born honors begin coming to her. May she never again forfeit the favor of God, but chastened by those sad experiences, may that great commonwealth, in which stands the center place of Zion, be multiplied in blessings and peace. May she continue as she has begun, with open arms to welcome back the people she once expelled from her borders; and if she will she shall, in the name of God, she shall, find favor and blessing, whereas before she found condemnation and chastisement. May the days of her peace continue and abide! May God bless Missouri, the center place of Zion.

Now, I have pointed out to you the fact that you Latter-day Saints are beneath the protecting care of God; and O, what strength that gives! what comfort, what a consolation! How brave it should make us! How strong it should inspire us to be! But it should not make us proud; rather it should make us humble; it should make us full of mercy and gentleness and consideration for others—for the strong and the brave are ever gentle and generous—and feeling about us as we must the strength of God, these qualities of gentleness, generosity, and jus-

tice towards others should always characterize the Church of God, the Latter-day Saints.

Just one more word: Let those who in their pride, bitterness of heart and wickedness of disposition, strike at this work, learn a lesson from Missouri; for we are speaking of that which is, of the truth, and not of fallacies or chimeras; and so, in kindness, I bring to their attention this sad experience of Missouri, that it may warn them against the evil of their ways. I want to bear testimony to the truth of what my friend and brother, Elder Whitney, said the other day, that the misrepresentations that are fulminated here at our headquarters and scattered broadcast in the nation, stand in the relation of cause to effect, written in violence. I am a witness of the reality of that: I saw the mangled, bullet-torn bodies of men in Tennessee who were martyred, not so much by the hands of ignorant, dull backwoodsmen, but by those who fulminated the evil lie first published here in Salt Lake City, Utah, and which afterwards was peddled by so-called ministers of the gospel in Louis county, Tenn., from house to house, until ignorant men in that locality were inflamed with passion, and doubtless some of them thought they were really doing God's service in murdering God's servants. I say that these poor, ignorant men who shot down our brethren in cold blood, stood in the relationship to those who fulminated the falsehood that lighted the flames of hatred in their hearts as the hand to the mind—the hand to the man in action. Nor is that the worst of it. The then governor of the territory of Utah, Eli H. Murray, must needs undertake to convert this murder into a means of

accomplishing the end of the conspiracy that was then being hatched in Utah against the people of God. In a telegram to Governor Bate, since United States Senator Bate, he presumed to thank his excellency of Tennessee for offering a reward that Elder Golden Kimball, who is sitting here, and myself induced him to offer, by repeated petitions and persistence in the matter—I say the governor of Utah thanked the governor of Tennessee for trying to bring to justice those who had committed this crime, but he was extremely careful twice in his telegram to tell the governor that these men were but the “agents of organized crime,” and told him also that so long as the Tennessee representatives in Congress refused their assent to legislation then pending before Congress these scenes would doubtless be repeated against the agents of “organized crime.” Such acts as these in aid and abetment of crime are infamous; and men who, by falsehood and its promulgation, enrage the ignorant and incite them to deeds of violence are the greater criminals. Individuals guilty of such acts will be held accountable for them, either now or in the world to come; and states and nations that participate in acts of injustice, as in the case of the state of Missouri in its conduct toward the Latter-day Saints, will meet some time and somewhere with just retribution.

My brethren and sisters, the Gospel is true; we have received a special dispensation of it. It is for us to be true and faithful to it, which I pray we may, in the name of Jesus. Amen.

At the conclusion of Elder Roberts' remarks, President Smith arose

and said: "I am thankful to the Lord for the truth, and glad there is one among us who is able to tell it."

Sister Helen Thomas, of Ogden, sang the sacred solo, "He hath borne our griefs."

President Joseph F. Smith announced that the First Presidency and Council of the Apostles have, by unanimous decision, selected Anthony W. Ivins to fill the position made vacant by the death of Apostle George Teasdale.

On motion, the appointment of Anthony W. Ivins to be a member of the Quorum of Twelve Apostles, was sustained by unanimous vote of the congregation.

AUTHORITIES SUSTAINED.

President Joseph F. Smith presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as First Counselor in the First Presidency.

Anthon H. Lund, as Second Counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Francis M. Lyman, John Henry Smith, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay and Anthony W. Ivins.

John Smith, as Presiding Patriarch of the Church.

The Counselors in the First Presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart.

William B. Preston, as presiding Bishop, with Robert T. Burton and Orrin P. Miller as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, A. Milton Musser, Brigham H. Roberts and Joseph F. Smith, Jr., Assistant Historians.

Horace H. Cummings, General Superintendent of Church Schools.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, John R. Winder, Charles W. Penrose, Horace H. Cummings and Orson F. Whitney.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Board of Examiners for Church Schools: Horace H. Cummings, chairman; George H. Brimhall, James H. Linford, Willard Young.

TABERNACLE CHOIR.

Evan Stephens, Conductor; Horace S. Ensign, Assistant Conduc-

tor; John J. McClellan, Organist; Edward P. Kimball and Walter J. Poulton, Jr., Assistant Organists; Noel S. Pratt, Secretary; George C. Smith, Treasurer and Librarian; and all the members.

AUDITING COMMITTEE.

Rudger Clawson, Reed Smoot, William W. Riter, Charles W. Nibley, August W. Carlson.

Duncan M. McAllister as clerk of the conference.

GENERAL BOARD OF RELIEF SOCIETY.

Bathsheba W. Smith, President; Annie Taylor Hyde, First Counselor; Ida Smoot Dusenberry, Second Counselor; Emmeline B. Wells, Secretary; Clarissa S. Williams, Treasurer; Jane S. Richards, Sarah Jenne Cannon, Romania B. Penrose, Susan Grant, Emma S. Woodruff, Julina L. Smith, Emily S. Richards, Julia P. M. Farnsworth, Phoebe Y. Beatie, Carrie S. Thomas, Alice Merrill Horne, Annie Wells Cannon, Priscilla P. Jennings, Rebecca E. Little, Elizabeth S. Wilcox, Harriet B. Harker, Minnie H. James, Rebecca Nibley; Emma A. Empey, Superintendent of Nurse Work; Dr. Ellis R. Shipp, Instructor Nurse Work; Phoebe Y. Beatie, Secretary and Treasurer; Lizzie T. Edwards, Director of Music; Edna H. Coray, Accompanist.

DESERET SUNDAY SCHOOL UNION.

Joseph F. Smith, Superintendent; George Reynolds, First Assistant Superintendent; David O. McKay, Second Assistant Superintendent.

Members of the Board: Joseph F.

Smith, George Reynolds, David O. McKay, Joseph W. Summerhays, Levi W. Richards, Francis M. Lyman, Heber J. Grant, Hugh J. Cannon, Andrew Kimball, James W. Ure, John F. Bennett, John M. Mills, William D. Owen, Seymour B. Young, George D. Pyper, Henry Peterson, Anthon H. Lund, John R. Winder, James E. Talmage, George M. Cannon, Horace H. Cummings, Josiah Burrows, William A. Morton, Horace S. Ensign, Stephen L. Richards, Thomas B. Evans, H. H. Rolapp, Harold G. Reynolds.

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Aids: Adella W. Eardley, Sarah Eddington, Agnes Campbell, Susa Y. Gates, Minnie J. Snow, May Booth Talmage, Joan Campbell, Emma Goddard, Rose W. Bennett, Elizabeth C. McCune, Julia M. Brixen, Augusta W. Grant, Mary A. Freeze, Estelle Neff Caldwell, Nellie C. Taylor, Emily C. Adams, Mary E. Connelly, Elen Wallace.

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Aids: Aurelia S. Rogers, Lulu L. Greene Richards, Isabelle S. Ross, Camilla C. Cobb, Eliza Slade Bennion, Edna L. Smith, Edna Harker Thomas, Grace F. Folland, Alice L. Howarth, Anne Wallace, Emma Romney, Rebecca Nibley, Lucy Stringham, Zina Y. Card, Vilate Peart, Maria B. Winder.

GENERAL BOARD OF RELIGION CLASSES.

Anthon H. Lund, Superintendent;

Rudger Clawson, First Assistant Superintendent; Hyrum M. Smith, Second Assistant Superintendent; Joseph J. Cannon, Secretary.

Members of the Board: Anthon H. Lund, Rudger Clawson, Hyrum M. Smith, Henry Peterson, Horace H. Cummings, Joseph W. Summersays, Rulon S. Wells, Orson F. Whitney, Joseph W. McMurrin, Louis A. Kelsch, John Henry Evans, William A. Morton, Joseph J. Cannon, George Albert Smith, Charles W. Penrose.

All were sustained by unanimous vote of the Conference.

On motion, it was decided that Tabernacle organ recitals be discontinued until April next.

Lizzie Thomas Edward and choir sang the anthem, "Inflammatu8."

Benediction was pronounced by President John R. Winder, and conference was adjourned for six months.

The meetings in the Tabernacle, Assembly Hall, and Barratt Hall were overcrowded; thousands were unable to obtain admittance.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments and voluntaries on the great organ, assisted by Edward P. Kimball and Walter J. Poulton, Jr.

The stenographic reports of the discourses were taken by Elders Franklin W. Otterstrom, Frederick E. Barker, and Fred G. Barker.

D. M. McALLISTER,
Clerk of Conference.